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Thoughts For the Thoughtful

"Everything comes to him who gives everything."

The faith that can live anywhere is the faith the world needs.—Margaret Slattery.

Sin is a departure from our Heavenly Father—a determination to be independent of God.

I believe that one of the greatest practical needs of us as Christians today is the recognition of the personality of the Holy Spirit.—Dr. A. Torrey.

With a constraining love for Christ there is no room left in the heart for the hatred of any person for whom Christ died.

Carlyle's mother wrote to her son: "Tom, read your Bible, and if you ever repent it let me bear the blame for ever."

Where Christ brings His cross, He brings His presence; and where He is none are desolate and there is no room for despair.—Mrs. Browning.

God wants to hear about whatever occupies our time and thought, not that He may be informed, but that we may keep in communion with Him.—Ex.

Fountain of grace, rich, full, and free, What need I that is not in Thee? Full pardon, strength to meet the day, And peace which none can take away.

Let me make life clear and simple by first obtaining the knowledge of God's will, and then securing the daily strength, by which I shall render prompt obedience.—W. L. Watkinson.

"God! Thou art love! I build my faith on that

So doth Thy right hand guide us through the world wherein we stumble."

Carey the cobbler, Mary Slessor the weaver girl, Moffat the undergardener, Livingstone the factory boy, Paul the tent maker, Peter the fisherman—is it not a royal list, these followers of the Kingly Carpenter?

The first secret of true knowledge is to take men and things as they are, without a theory, and to let them reveal themselves. There is less need either for names or theories than for an open and loving eye in the search for truth.—Dr. John Kelman.

The greater your calamity, the more urgency there is for you to look up from the ruins in the midst of which you sit, and see yourself not in ruins, but deep in the heart of your God.—S. Chadwick.

An American youth was a naval wireless operator during the war. Early one morning, after a night on duty, he snatched a few minutes when no message was going over, and read the twenty-third Psalm. Suddenly the thought came to him to send the Psalm out over the water and see if any ship would take it up. He did, and as he sent the last word, sixteen ships answered a wireless "Amen."—Presbyterian Witness.

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EDITORIALS

Vol. 88.

RICHMOND, VA., JUNE 2, 1923.

No. 22.

THE IMPOSSIBILITY OF ISOLATION

It is significant to note the multiplying evidences in the current news, that the League of Nations refuses to be a dead issue. For some, it is like Banquo's Ghost, troubling the banquet of would-be forgetfulness. For others, it is a less frightening thing, and more effectually clothed with flesh and blood. It will play its part in the destiny of tomorrow here in America, as well as in the countries of the Old World.

President Lowell, of Harvard, has brought to a focus the question of the understanding which was in the minds of the thirty-one distinguished men who on the eve of the presidential election in 1920, signed a manifesto advocating a vote for Mr. Harding as the surest way of helping toward a constructive policy of world peace. Flatly correcting the statement which Mr. Harding has recently made, Mr. Lowell insists that the men who signed that paper expected the Republican administration to enter into a League of Nations substantially akin to that at present

existing. In other words, they did not mean to advocate any repudiation by America of the League formed in the Treaty of Versailles, but rather the espousal of that League, corrected, and made more safely effective by modifications which they felt to be needed in the covenant.

The adoption by Mr. Harding of the World Court as a policy of the administration, and the increased discussion of the League of Nations, are new proof of the fact that in the complex inter-relationships of our modern world it is impossible for America to stand aloof. More and more the hands of a living necessity will draw us into some constructive cooperation with the other great peoples of the earth. As Sir Auckland Geddes has truly said:

"One of the most important things to get back into the minds of men and women of this generation, is the thought of our actual interdependence. We all share this civilization alike. If the others go, we go."

REGULATION OF MOVING PICTURES

It is evident that the better elements among the motion picture producers and distributors are making a genuine effort to improve the character of commercial films. Mr. Will A. Hays, President of the organization made up of the more powerful factors in the film industry, has given himself to this matter with determined earnestness. There was recently mailed to many persons interested, a copy of the report of the Executive Secretary of the Committee on Public Relations which is cooperating with the Motion Pictures Producers and Distributors Association. This Committee, which represents various national citizen organizations, such as the Russell Sage Foundation, the Playground and Recreation Association of America, the General Federation of Women's Clubs, the Federal Council of Churches, and a long list of others, is conferring with Mr. Hays in a cooperative effort "To reflect to the industry in a dependable way the reactions of the public as represented by the approximately sixty national organizations associated on the Committee." Last March at the annual meeting of the motion picture producers and distributors the following resolutions were passed:

Whereas, The future freedom of the industry from both political and unofficial censorship and the success of the Association's efforts and the industry's welfare depends entirely upon the ability of the industry to discharge this responsibility; now, therefore, be it

Resolved, That this Association and every member of it hereby reaffirms the determination "to establish and maintain the highest possible moral and artistic standards in motion picture production and to develop the educational as well as the entertainment value and the general usefulness of the motion picture," and be it further

Resolved, That every effort be made to induce those companies which are not members of this Association to conform to these standards, and be it further

Resolved, That this resolution shall be signed by the several members of this Association and such other companies, directors, scenario writers and others, who will by

so doing signify their willingness to aid in this effort, and be it further

Resolved, That the President of this Association be requested to advise those interested of this determination on the part of the Association to merit the faith reposed in it, to thank them for their cooperation, and to request them to continue to cooperate to the end that motion pictures may attain to their greatest usefulness.

Whereas, The undersigned corporations engaged in the production and (or) distribution of motion pictures are members of the Motion Picture Producers and Distributors of America, incorporated March 11, 1922, under the laws of the State of New York, "to foster the common interest of those engaged in the motion picture industry in the United States by establishing and maintaining the highest possible moral and artistic standards in motion picture production; by developing the educational as well as the entertainment value and the general usefulness of the motion picture; * * * ; and

Whereas, The several member companies of this Association have made a sincere and earnest effort to attain to these objectives in the pictures produced during this period, and

Whereas, Since last May additional companies have been admitted to membership in this Association and desire thus formally to put themselves on record concerning these objects, and all members desire formally to reaffirm these purposes, and

Whereas, The citizens of twenty-three states, recognizing the efforts which the Association is making in this regard have defeated, repealed or withheld legislation designed to censor motion pictures by political machinery and have placed the responsibility for the character of pictures squarely upon the industry, and

Whereas, Individuals and societies the country over and the national citizen organizations of the Committee on Public Relations have expressed their confidence in the good faith and the ability of the industry to correct at the source such faults as exist, and to accomplish the purposes of the Association, and are cooperating with the industry to this end, and have sent to the Association this day a memorial of appreciation of this Association's efforts and accomplishments.

It is highly gratifying to note this effort on the part of the motion picture producers to reform abuses in the industry and to elevate the moral tone of the pictures. With all courtesy, however, we think it well to note the fact that this movement on the part of the producers is not wholly unselfish, nor spontaneous, either. It did not become as obviously energetic as it now is until the power of an aroused public opinion, expressing itself in legislative action through censorship commissions, made it plain to the moving picture people that their own immediate interests compelled an awakening. It should be noted, also, that not all the companies producing moving pictures are members of this organization which has established the

Committee on Public Relations, nor is it wholly certain that the effort at betterment from within would be maintained with the same degree of interest if public pressure were removed from without. It is well, therefore, that there should not be any hasty tendency to destroy those boards of censorship in various states where they already exist, and it is an open question also whether there may not need to be some form of national regulation for the whole moving picture development, setting up by license certain standards of decency below which no producers shall be allowed to fall, not only as regards films to be exhibited in this country, but as regards those which now are sent to foreign lands, often to the misrepresentation and disgrace of American life.

OUR NEED OF BEAUTY

The utilitarian values are not all of life—nor the best in life.

Is there anything which we need more to recall to our consciousness today than this? We have been obsessed by the notion that everything worth striving for must have its money value. Even our education is infected with that belief. Men shrug their shoulders at Latin and Greek and Classic History, almost at the whole range of literature itself. What good are these things? they say,—meaning by that, How will they help a boy or girl to earn more money, to gain a position sooner at a larger salary, to get ahead in business? Our high schools turn more and more to technical courses. Colleges are tempted to shake their curricula into some hasty scheme which is supposed to turn out, in the shortest time, a man fitted to take his place, without undue sentiment or emotion, in the commercial machine. Therefore, many of our young men, following the drift and pressure of the time, shape their ambitions only in terms of possessions. We have builded what the brilliant English economist has called our "acquisitive society," reaching out hands so calloused with material things that they have lost the sensitive touch for the unseen values. We create great masters of practical affairs, but few poets; great drivers of events, but few dreamers; many who can lash the caravan of progress along the road, few who from the hilltops can gaze with discerning eyes upon the road itself to find whither it leads or whether it is worth following at all.

Today we want a new resurrection of the inner life, a declaration of independence for the unpurchased soul, the affirmation of the right to live not for what life gains, but for what life is.

"Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
The sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gather'd now like sleeping flowers;
For these, for everything, we are out of tune."

But to these we need to be brought again in tune. We need to feel again the unashamed right to rejoice in beauty, as it enters in through all the senses which open their gates to the loveliness of God's world.

In the Life of Alice Freeman Palmer, which her husband has written, there is a lovely story of how Mrs. Palmer used to go down to the sordid districts of Boston to conduct what she called her "Happiness Club" with a group of little girls. Among the two or three rules which she

taught them to observe were these: That every day they should learn something by heart that they would love to remember; and every day, no matter where they were, they must try to notice something beautiful. Surprising and pathetic were the reports that the little girls gave sometimes of what they had seen, things of beauty that they had managed to single out from the sordid and dingy surroundings among which they moved. One little girl was almost in despair one day because she had not seen anything beautiful, and it was almost time for the club to meet, when of a sudden, to her radiant relief, she caught sight of a common sparrow in a gutter and saw the daintiness of the marking on his throat. Another little girl, for her thing of beauty, had watched a shaft of sunlight fall on the baby's hair. When Florence Nightingale lay desperately ill in the fever-stricken Crimea, the thing which, according to her journal, more than all else seemed to bring her healing, was a single rose which someone had brought her, and which she held in her hands. And has not the experience of all the years taught us that there is healing in beauty—healing not of body only, but of our distempered spirits, and that the values which we can gain from contact with the lovely things are unminted gold, more rich than any counted wealth? We must beware of that false narrowing of life which would keep us from ever seeking anything which does not have its worth in cash. We must give the unhurried spirit time and freedom to seek its inspiration in those beauties which cannot be won by violence or haste. "To perceive freshly," said Thoreau, "with fresh senses, is to be inspired." To learn thus to perceive, is to store the mind and spirit with imperishable wealth which we can draw upon at all times at our desire. By every flower and every other growing thing, learned and loved and associated with bright memories, the gates may be opened down infinite vistas of enrichment. Truly did Joyce Kilmer sing,

"I think that I shall never see
A poem lovely as a tree,"

and Wordsworth has expressed abidingly the wealth of the inner life,

"For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude,
And then my heart with pleasure fills,
And dances with the daffodils."

THE SECRET OF ENDURANCE.

"He endured as seeing Him who is invisible."

Without vision a man chooses like Lot, and his affinities are with the earth. As with Moses, so with us, we need to learn the secret of endurance. We live in circumstances where it is not easy to endure. In every one of us there is a consciousness of a dual nature; a lower and a higher, with its secret conflict, where character is

at stake. There are life's sorrows and bereavement, experiences which admit of no explanation. We meet difficulties in Christian service. Those we try to help are hard to get along with; others are unresponsive. Thank God that the Arm upon which Moses leaned never fails. These words are true today. Are you cultivating the vision which sees God now? Do you keep fellowship with the Eternal? When the soul seeks God, all the infinitude of a Father's love goes out on its behalf.—Arthur T. Fowler.

FAITH AND SOCIAL SERVICE

Address Before the Third National Conference of the Social Service Workers of the
Protestant Episcopal Church, Washington, D. C.

By the Honorable George Wharton Pepper

THE Church teaches virtues. Social Service seeks to apply them. Life puts them to the test.

Many Churchmen and many social service workers can name the three great theological virtues, but not all of them are themselves exponents of Faith, Hope and Charity.

I intend to talk briefly about one of these. I mean Faith. I intend to talk from the point of view of a man in public life to this group which because of its work is probably closer to the lives of the people than any other I could name. I want you to consider the practical value of faith not only between the social service worker and those whom he would aid, but between citizen and citizen, between group and group, and between nation and nation.

When I speak of practical value I mean just what I say. There is no such thing as a sound theory that will not work. There is no such thing as a virtue that fails to pay large dividends in human happiness. That is what I call "practical."

What do I mean by "Faith"?

I can best answer by relating it to Hope. In this life I cannot see ahead. I do not know what tomorrow will bring forth. I do know what I should like to have happen. My review of the past satisfies me that my wish may come true and thereupon my wish becomes a hope.

Hope, in other words, is the giving of substance to a wish.

Very well, I have a hope. Suppose I have it so intensely that the thing hoped for becomes a reality to me—that my certainty about the future equals my certainty about the past. When this happens, my hope is suddenly transformed into Faith.

Faith is the giving of substance to things hoped for. Just as a glorified wish is a hope, so intensified hope is Faith.

You remember that St. Paul in the wonderful 13th Chapter of 1st Corinthians declares that Love is greater than either Hope or Faith. Why? Because Love is a relation between people, while Hope and Faith are private affairs of my own. Hope and Faith are lonely virtues. Love is a social virtue. As our lives are social lives, Love is the great determining force which should control them. 'Faith, Hope, Love—these three. But the greatest of these is Love.'

Granted, but Faith is a close second.

If I hope intensely enough that such a thing will happen, you will presently find me acting upon my hope. My conduct will be in line with my expectation. If the thing is something that I can influence by effort, I shall soon be working to bring it to pass. When we really hoped to join ocean to ocean we discovered that it could be done. We moved the mountains into the sea and made the Panama Canal.

If the thing hoped for is something which I cannot influence by effort, I am driven to exclaim, "Well—God can do it"; and the first thing you know you find me on my knees.

Intensified hope, that is, Faith—makes men work and makes men pray.

The hopeless man sticks around and does nothing. The faithless man is always asking. "What's the use?" The hopeful man is always on his toes. The man of faith is a human dynamo in his community.

In the first place, his general attitude toward his fellow-men is one of trust. Observe, I say, "his general attitude." I do not mean that it is a good thing to trust the untrustworthy under all circumstances. But I do make two confident assertions: first, that an atmosphere of mutual confidence is the only one in which human happiness can thrive; and, second, that nothing so quickly transforms the untrustworthy as to treat him as one entitled to confidence. Every man who is habitually trustful is a generator of happiness.

Of course, the cynic can make fun of such a philosophy. It is easy to pick out instances in which the other fellow has made you look like a fool. One of O. Henry's most delightful stories tells of two crooks completely disarmed by one who appears to trust them implicitly. They find out too late that the other fellow is only counterfeiting trust in order to get their confidence and grossly abuse it. But you can afford to let the cynic grin and still keep your faith in your fellow man.

In the second place a group of people characterized by faith is a tremendous power for good. If one group dealing

with another will speak out frankly, tell all the facts and run the risk of being deceived by the failure of the other group to do likewise, there is not the slightest doubt that in the long run this policy will abundantly justify itself.

There are plenty of occasions in political life as in social service, in which you will be told that you cannot afford to speak out, because if you do the other party will take advantage of your honesty. Nonsense! In the first place, it is better to be disbelieved when telling the truth than to merit disbelief by failing to tell it. In the second place, if you really are truthful, in the end you will be believed; and to make the other fellow believe in you is to render a great service.

Today you have heard eminent speakers, intensely interested in their subject, discuss great industrial problems. Not many months ago your attention was focused upon certain industrial tragedies—the coal strike, the railroad strike and others, whose occurrence and possible recurrence may well make us consider wherein lies the remedy.

I call these things tragedies because, fundamentally, they are caused by, or prolonged by, lack of confidence. War is, of course, the greatest of tragedies. It is the climax of human distrust. It is the triumph of hate—the antithesis of love. These strikes are industrial wars. Too often the employer group thinks it cannot trust the union, and the union group believes it cannot trust the employers. Then comes a deadlock.

In the presence of such tragedies as these the proclamation of a Gospel of Faith is surely timely. We must restore confidence between man and man, between group and group. The process may be slow and difficult. It is nothing less than the development of a public opinion so sane and so fair that individuals and groups will feel, safe in trusting themselves to it—knowing this, that a public willing to impute good motives and to see the best in every man is a public that cannot do injustice or work an enduring wrong.

You and your organizations are powerful factors in making public opinion.

I call upon you to live by faith, to work by faith, and to make a part of the great task to which your lives are dedicated the duty of implanting faith in the hearts of those among whom you labor. For it is the man of faith, who in the last analysis, is the just man.

I believe it to be demonstrable that living by faith is the only way to stabilize international conditions. This is not the time or place to enlarge upon this subject. I need only point out that behind every rejected proposal in the great reparations problem, behind the collapse of the first conference at Lausanne and the halting steps of the second, behind the great war itself leers the dominating evil genii, Distrust. The way out lies not along the line of organized coercion, as has been so often proposed, but along the line of greater international trust.

Most of us do not yet realize that financial and moral ruin cannot menace one nation without jeopardizing others. I have no suggestion to make at this time except to point out the possibility that just as panics may be stopped by a policy of trust between bank and bank, so international chaos may be prevented by a larger measure of faith between nation and nation, and I bring to your attention the fact that this is one of the ways in which faith justifies itself as a practical virtue; it saves situations which distrust would quickly convert into catastrophe.

Faith in your fellow man means confidence in him, and confidence begets confidence in return. It is because of this truth that you social workers can perform a great service and further attest the practicability of Faith.

The great problem before this Conference is in a broad sense undoubtedly similar to the basic problem before all organizations dedicated to the work of helping mankind. That is, to what end should the energies of the workers and organization be directed.

Joseph Conrad, seaman and novelist, and the most recent of distinguished Europeans to visit this country, discusses in his book, "Notes on Life and Letters," a mission which has done notable work among the men who go down to the sea in ships from the London water-front.

"It did its work with a perfect understanding of the end in view," is his tribute.

This, I hold, is the first requisite of the social service organization or of the governmental organization, which like it, exists for the benefit of the people. And the first duty

(Continued on Page 12.)

RELIGIOUS UNREST IN THE CHURCH

From the Address to the Council of the Diocese of Virginia.

By the Right Reverend William Cabell Brown, D. D.

WHEREVER we look, there seems to be a spirit of unrest. We need not stop now to consider the causes of this unrest, for though the causes doubtless are many and complex, yet the fact of this unrest is patent and manifest in every sphere of life. I am concerned now, however, only with its appearance and its persistence in the realm of religion.

I may as well frankly state at the outset that I want to deal with its manifestation in the uncertain and questioning attitude of not a few touching the person of our Lord and Saviour Jesus Christ.

In considering this question it is difficult for us not to have before us the controversy, which has received so much notice in both the religious and secular press. And yet unless we can rid our minds of what is a mere incident in a question that is far-reaching and of supreme importance, we shall hardly approach it with any prospect of coming to a wise and sane conclusion about it.

In my recent visitations so many people have asked me to explain to them what is meant by modernism, that I may not with a clear conscience evade the responsibility of stating as concisely as possible what I conceive it to be. The term itself is very vague, but if I understand the trend of thought among those who are looked upon as leaders in this movement, they insist upon the right to interpret the Church's creeds in the light of modern science and biblical scholarship, with the result that they seem to me, without admitting it frankly, to have grave difficulty in repeating without an interpretation which amounts to a denial, the words of the creeds which affirm that "He was conceived by the Holy Ghost, born of the Virgin Mary: * * * the third day He rose again from the dead." They look askance at the statement of the creeds which they regard as dogmas that are now meaningless and constitute real stumbling-blocks in the path of the Church's progress, while they seem to me simple and necessary statements of truths which have been revealed to us and which serve to differentiate Christianity from Judaism, Buddhism and Mohammedanism.

The modernist denies most emphatically that he does not believe in the incarnation and divinity of Christ, and yet while he uses the words he does not use them in the sense that the Church does, but rather in the sense that the Unitarian does.

That this is a moderate and conservative statement of the modernist position, let us place side by side words of the great Unitarian divine, William Channing, and those of Dean Rashdall, Professor Baker and Mr. Major.

Channing wrote: "We believe firmly in the divinity of Christ's mission and office, that He spoke with divine authority and was a bright image of the divine perfection. We believe that God dwelt in Him, manifested Himself through Him, taught men by Him and communicated to Him His Divine Spirit without measure. We believe that Jesus Christ was the most glorious display, expression and representative of God to mankind, so that in seeing and knowing Him, we see and know the invisible Father. So that when Christ came God visited the world and dwelt with men more conspicuously than at any former period. In Christ's words we hear God speaking, in His miracles we behold God acting. In His character and life we see an unsullied image of God's purity and love. We believe in the Divinity of Christ as this term is often and properly used."

Notwithstanding this glowing description of Christ, we know that Channing did not and could not as a Unitarian believe Him to be a Divine Person, for with the Unitarians there is only one Person in God and that the Father; Jesus was His human son, unique, singular, more filled with God than any one else, but only a human person.

Let us note what Dean Rashdall says when he explains what he means when he says that Christ is Divine: "If we believe that every human soul records, reproduces, incarnates God to some extent; if we believe that in the great ethical teachers of mankind the great religious personalities, the founders, the reformers of religion, the heroes, the prophets, the Saints, God is more fully revealed than in other men: if we believe that up to the coming of Christ there had been a gradual, continuous and, on the whole, progressive revelation of God (especially, though by no means exclusively, in the development of Jewish Monotheism), then it becomes possible to believe that in one Man the self-revelation of God has

been signal, supreme, unique. That we are justified in thinking of God as like Christ, that the character and teaching of Christ contains the fullest disclosure both of the character of God Himself and of His will for man, that is (so far as so momentous a truth can be summed up in a few words) the true message for us of the doctrine of Christ's Divinity."

Is it not clear from these words that while Dean Rashdall speaks of Christ's Divinity, he is not thinking of a Divine Person becoming man, but of a Divine Life filling man?

Let me quote now the words of another acknowledged leader in the ranks of the modernists. Professor Bethune Baker, Lady Margaret Professor of Divinity in the University of Cambridge, writes: "We must absolutely jettison the traditional doctrine that His (i. e., Christ's) personality was not human but divine. For our modern categories of thought such a statement is the denial of the incarnation. There is for us no such thing as human nature apart from human personality, the distinction that He was man, not a man, while it has deep religious value has ceased to be tenable. The personality of Jesus is human."

After a careful consideration of these words, it is difficult for me to see what the difference is between Professor Baker's position and that of the most pronounced Unitarian.

Let me read you the words of the Rev. H. D. A. Major, who has been writing a good deal of late for one of our Church papers, and who had an article entitled "Modern Churchmen or Unitarians?" in *The Churchman* of May 5th. "Let it be clearly realized," he wrote in a paper on "Jesus, the Son of God," "that Jesus Himself did not claim to be the Son of God in a physical sense such as the narrative of the Virgin Birth affirms, nor did He claim to be the Son of God in a metaphysical sense such as is required by the Nicene Theology. He claimed to be the Son of God in a moral sense, in the sense in which all human beings are sons of God."

I can but feel that the teachings above quoted are fraught with grave dangers and even if not identical with the Unitarian position, are utterly incompatible with the teachings of the Church.

I rejoice that all these writers are in according in emphasizing the uniqueness of Christ, but I can go much further than they seem willing to go, and say that I look upon Christ as so unique that I find no difficulty in believing that it was in a manner altogether unique that He came into and went out of this world. If one argues, as they seem to do, that Christ was a Son of God and that every man is a Son of God, and that the only difference between Christ and other men is a difference in degree, then it follows inevitably that, though you exhaust all the adjectives in the dictionary in describing the difference, Christ is only a man; but if Christ be the eternal Son of God, then the difference is not only a difference in degree but in kind, and the great and comforting truth that the eternal Son of God was made man finds its most fitting expression for every believer in the words of the Nicene Creed: I believe in one Lord Jesus Christ, the only-begotten Son of God; Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God—who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

One of my chief objections to the writings of the modernists is that they all alike seem to be animated by a desire to get rid of the natural difficulties the human mind feels in contemplating the mystery of the Incarnation, and the solution which they offer and believe to be rational is only found at the expense of some aspect of the truth. They acknowledge in word that Christ is Divine, that in Him we see "Deity within human limitations," yet they all alike deny directly or by implication that the Person of Jesus is the eternal Son of God who took human nature to Himself. Bishop Gailor in his last Council address calls attention to their hazy statements in the following words: "The less definite a religion is, the more readily, it is thought, it will commend itself to the multitude; and popularity, it would seem, is the test of the truth as well as the success of a religion. We have all become accustomed to the frequent challenge, that we must not teach or preach this or that doctrine, because it will not be under-

stood or accepted by the man in the street, as though the Church had no obligation to instruct or enlighten, but only to adapt its teachings to the wishes and thoughts of the people to whom it ministers."

One feels instinctively in reading much that has been written of late about the incarnation and deity of Christ that the writers have approached these questions with a fixed prejudice against the possibility of the occurrence of anything miraculous or supernatural. I need hardly say that I do not share this feeling. As the result of the joint action of heart and mind and will I believe that Jesus is both God and man, and in this faith I rest content. He is for me, not because of this or that word that He uttered, not because of this or that deed that He performed, but because of His whole revelation to me, and of what He has meant to the world, the one great and supreme miracle, and, therefore, the desire to explain away or deny the miraculous and supernatural in historical Christianity is difficult for me to understand. Being what He was, I am not surprised that He spoke as never man spake, that He did things that no mere man ever did or could do; and yet men, as He foretold, by the power that He supplied and still supplies, have done and will yet do greater works than those at which His disciples marvelled.

Here I would venture to call to your attention the weighty words of the Bishop of Carlisle, in the last chapter of his great work on "The Foundation of the Creed": "If a man who leans towards Christian belief—who perhaps has been brought up in the principles of the Church Catechism, but has found his mind perplexed by the results of criticism or the facts of science—whose faith is cast down but not destroyed—if such a

man be troubled by the fact that the Creed involves the acceptance of miracles, I would respectfully venture to submit that absolutely to deny the miraculous, that is to say, to deny the possibility of everything which does not conform to the ordinary course of nature—is clearly unphilosophical. To speak of the rules of the ordinary course of nature being applicable to a particular case, implies that all the circumstances of the particular case in which a miracle is alleged are ordinary, whereas in the case of the incarnation the circumstances are by hypothesis extraordinary. A visit of God to man, if the incarnation may be so described, stands by itself; it is not in the course of nature, but distinctly outside of that course; and to assert that the birth and death of Him, who is God made man, must be exactly like the birth and death of those whom He calls His brethren, is plainly unwarranted by the premises. But, having made the observation, and so endeavored to vindicate the abstract reasonableness of that which the Creed propounds, I would venture to advise Christian inquirers not to lean too much upon the miraculous features of our Lord's history, as (according to the view taken by a certain school of apologists) furnishing proof of His divine character, but rather to reverse the process and to accept the miracles because they believe Him to be divine. Let the incarnation be the foundation of the miracles, rather than miracles the proof of the incarnation.

When once Christ is acknowledged to be the eternal Son of God, God made man, difficulties will disappear, and He will sooner or later be perceived to be all that the Gospels represent Him to have been, all that the Church still believes Him to be.

THE EPISCOPAL HIGH SCHOOL

By Richard P. Williams

SERENE upon a hill that overlooks the broad Potomac and the cities of Washington and Alexandria, midway between Arlington and Mount Vernon, and adjoining Virginia's famous old School of the Prophets, the Episcopal High School is singularly fortunate in its site. One might say with truth that the site is symbolical of all that the school stands for. It rises above the petty meannesses of life and ever reaches out for the higher, nobler things. It is akin to the neighboring institution in its constant effort to serve the Church and State.

The Episcopal High School! No sonorous rhythm here, no lilting phrase to stir the fancy and quicken the blood of those who do not know the school—but what a wealth of inspiring tradition, what a record of high achievement the very name calls up for those who do know it!

"Who hath not own'd, with rapture-smitten frame,
The power of grace, the magic of a name?"

And who can hear this name and feel no thrill, as memory awakes and calls up all the past? The pioneer in Southern athletics, be it football, baseball or track; the upholder of high scholastic ideals from the beginning and, amid the befogging clamor for the materialistic in education, a beacon light for those who still believe that education should minister to the cultural side of man and not strive solely to augment his earning power; a stout believer in the oft-proved fact that success, gained at the cost of honor and truth, turns to ashes in the mouth; an institution that has so instilled into all her foster sons the noblest ideals of patriotism that, at two great crises in the nation's history, the entire manhood of the alumni, save only those who were physically unfit, came forward and freely offered themselves for the country's service; such, in brief, are the dominant characteristics of the school which, for eighty-five years, has held unswervingly to the path of service.

Here boys are taught self-reliance by being entrusted with a just measure of self-government, with the faculty exercising a supervising and, at times, restraining influence, when, at rare intervals, liberty threatens to become license. The relation between masters and boys is of the happiest nature, due in part, no doubt, to the continuing influence of the wise maxim of Dr. Blackford: "Always treat a boy as a gentleman, but do not make the mistake of treating him as a man." It has ever been the aim of the distinguished line of principals, as it was with Arnold of Rugby, to make of the boys, first, Christians; second, gentlemen, and, third, scholars.

The school's curriculum goes well beyond the requirements for admission to college in every department, thus solving the problem that often arises when a boy's mental development has outstripped his years or his physical development. Instead of going to college at a time that, for

one reason or another, is unpropitious, such a boy returns for another year under the beneficent restrictions of the school without suffering an intellectual setback. And it is a very simple task for the few boys who complete the school's sixth form, to graduate at college in three years.

Above the portal of the Stewart Memorial Gymnasium may be read the famous words of Juvenal: "*Ut sit mens sana in corpore sano.*" The Hoxton Athletic Field and its complement, the gymnasium, afford sufficient and satisfactory means for the upbuilding of the body; the school's requirement, that no boy may participate in any contest with another school who does not maintain a high standard of excellence in his studies, has proved a mighty incentive to the athletes to comply with the maxim of the old Roman.

The literary societies of the school for the past half century have been giving the boys invaluable training in reading, declamation and debate. The school holds with the ancient Athenians that a man is but half educated who is unable to express himself with force and fluency before an assembly. Training along purely literary lines is afforded by the Monthly Chronicle, edited by the boys, a paper which has always attained a high degree of excellence. A year book, *Whispers*, has been published with great success for the past twenty years. The two are regarded by the discerning as valuable supplements to the unusually strong course in English which has been built up by Mr. Willoughby Reade.

The Honor System is the backbone of the school, and its most jealous guardians are the boys themselves. This system is not confined, as is often erroneously supposed, to examinations, but permeates every phase of school life, effectually eradicating everything that savors of dishonesty.

One may see, then, from this brief sketch, that no side of a boy's nature is permitted to go undeveloped. A corps of senior masters, with an experience of from twelve to twenty-eight years in teaching, gives a permanency to academic instruction that is all but priceless in this restless age; a corps of junior masters, less permanent but no less devoted, bridges the gap between the "grave and reverend signiors" and irrepressible youth, maintaining discipline and, with a boundless enthusiasm and a never-ending patience, training the school's teams, which, ranging all the way from 'Varsity to little boys, enlist at all seasons of the year practically the whole student body; and, at the head, stands a man, born and reared at the school, trained under Dr. Blackford, wholeheartedly devoted to the service of mankind, training, by precept and example, his young charges, and building that, without which education is but a delusion and a snare—character.

"Fortiter, Fideliter, Feliciter" is the motto of the school—and unceasingly is the truth taught, that courage

and fidelity bring happiness, whatever form by which to judge success a cynical world may adopt.

R. P. W.

(Eight hundred copies of "The Story of a Southern School" have been sold. This book published recently in Baltimore by the author, the Rev. Dr. Arthur B. Kinsolving,

rector of St. Paul's Church, is a history of the Episcopal High School of Virginia from its foundation in 1839. The character sketches of such men as Dr., afterwards General William N. Pendleton, Dr. Dalrymple, Rev. John P. McGuire, Dr. Launcelot M. Blackford and Colonel Llewellyn Hoxton have elicited warm encomiums from hundreds of alumni scattered throughout the world.—Ed. S. C.)

SOME NEW BOOKS WORTH READING

THE NEW TESTAMENT TODAY, by Ernest Findlay Scott. Macmillan. Pp. 92. 75 cents.

This book has combined in unusual fashion qualities which make it valuable both to the careful student and to the general reader.

In the first place, it is the work of an authoritative scholar. Professor Scott has won assured recognition as one of the soundest investigators and teachers in the field of New Testament criticism, and the reader of this book—or of any other book of his—can have the steady consciousness that underneath the conclusions presented, there are the deep foundations of proven scholarship.

In the second place, the book is brief in form, luminous in style, and compact in thought. The layman interested in an intelligent formulation of his religion, but without the time for prolonged technical study, will find this volume within the scope of his easy reading; and the special student will find in it suggestions so invigorating as to stimulate his best powers of contemplation.

Professor Scott represents the best spirit of modern critical inquiry. "The New Testament Today" is fearless in facing necessary changes in traditional thinking, and at the same time, is inspired by the constructive earnestness of a fundamental religious loyalty which is seeking to give the New Testament its maximum value for our modern time. Christianity, as Professor Scott points out, "consists not in formal doctrines but in a new feeling towards God, a new attitude to life, a condition of heart and will. These things can never be accurately expressed in terms of doctrine. At the most they can only be suggested, and the forms in which they are so suggested will necessarily vary with each succeeding age. * * * How can we possess, with something of the fulness and intensity of the old teachers, the Christian spirit, and manifest it in such forms as will appear most directly to the minds of men?"

B.

THE APPROACH TO THE NEW TESTAMENT, by James Moffatt. George H. Doran Co. Pp. 240.

In these Hibbert lectures, delivered in London and Cambridge in 1921, Dr. Moffatt has accomplished a thorough examination of the strength and weakness of that historical method which is characteristic of present-day study of the New Testament. It is interesting to compare his treatment of his theme with the kindred work of Professor Scott reviewed above—"The New Testament Today." It lacks the remarkable clarity and compactness of Professor Scott's writing, and, therefore, is not so interesting to read; but for the student, it opens more lines of particular study down which further inquiry may travel. Like Professor Scott—and indeed like all the leading scholars of the Church in the biblical field—Dr. Moffatt holds the unhampered freedom of what—in the best sense of the word—may be called the "critical" study of the New Testament to be not only inevitable in an age determined to discover fact, but to be also the one sure way of making clear the unassailable elements in Christian belief. The eight chapters of the book discuss these subjects: First Impressions of the New Testament; The Origin and Meaning of the Name; The Old Testament in the New; The New Testament in the Christian Church; The Historical Method at Work; and, Some Objections to—The Task of—and, The Limitations of the Historical Method." "The approach to the New Testament," writes Dr. Moffatt, "is the historical method. What I have tried to do in these lectures is to explain and illustrate it, to sketch some of its salient principles, and in general to suggest what the modern mind may expect to find and must be prepared to offer, in approaching the collection of primitive classics which we call the New Testament. * * * The historical method opens up to the mind the reality of the New

Testament. It shows us the New Testament as it is, neither less nor more. And by putting it back into its original setting the historical method allows it to make its timeless appeal to the conscience and the imagination."

B.

RELIGIOUS FOUNDATIONS, edited by Rufus M. Jones. Macmillan. Pp. 144.

From 1900, at intervals of about two years, there was held at Haverford College, a religious summer school, intended "to interpret religious history, Christian thought, biblical knowledge, social reconstruction and kindred subjects to persons who wish to think and act in the light of present-day truths and modern insight. But in 1922 it was decided to use the energy and the funds, which had been employed in the conduct of the school, in the preparation instead of a book by a group of qualified writers, with the hope of reaching as readers a far larger group of people than the school could enroll. Consequently, Dr. Jones, as editor, has inspired this volume, to which he himself contributes three essays, and to which the other contributors are Villard L. Sperry, Dean of the Harvard Divinity School; B. Seebohm Rowntree and A. Clutton-Brock and L. P. Jacks, of England, and Professors Elihu Grant, E. W. Lyman and F. G. Peabody, of Haverford, Union Seminary and Harvard.

The chapters are short, but the themes are large; and there is an extraordinary amount of solid thinking packed into their treatment. "Religious Foundations" is a fit title, for the questions which the various writers take up and seek to answer are no less basic ones than these: How Shall We Think of God; of Christ; of Man; of Nature; of Society and Human Relationships; of the Kingdom of God; of the Bible; of Evil; of Progress and of Life After Death?

With the exception of Professor Grant's comparatively clumsy treatment of "What Shall We Think of the Bible?" all the essays, even those which deal with the most far-sweeping theological questions, keep vital contact with the every-day needs and problems of the ordinary man; and one essay particularly, that by the well-known British manufacturer, Mr. B. Seebohm Rowntree, on "How Shall We Think of Society?" is a remarkably definite and persuasive suggestion of ways in which the Christian spirit may make itself immediately felt in industrial affairs.

B.

CHRISTIANITY AND CHRIST, by William Scott Palmer. Geo. H. Doran Co. Pp. 206. \$2.00.

A collection of fragmentary religious meditations written in the form of a diary, but bound together by a continuity of purpose to see "the mission of Christ, and His power as life-giver to the world." Manifestly, the author has read and pondered the fourth gospel with a brooding devotion. The thought of it dominates all his thought. Down the secret avenues of its mystical apprehension of God in Christ his own imagination goes, and he would beckon others to follow, from the dusty highways of journalism and tradition, along the living ways of faith.

The book is not for the careless reader; but the thoughtful and reverent spirit will find in it much to nourish worship. "Fundamentalists" will not like it; for it emphasizes—as the Fourth Gospel does—the immediate contacts of life and love as a more fundamental loyalty to God than exactitudes of dogma. "I think," says the diarist, "of the many 'lives' of Christ that have been written and the many more that doubtless will be written; I think, too, of the numerable moments in which men have rediscovered Him

in new loveliness and power, and found Him filling them with new light, new love, new life, and seeming to them newly glorified in a glory of God and man not seen before. And then fear drops away from me, unfaith, too. 'Back to Christ as our fathers saw Him!' is not my cry, what I would cry aloud, if I could make myself heard, is, 'Onward to Christ as no one has seen Him yet!' He awaits us, He calls us; He is lifted up once more; and now as before He would draw all men to Him."

B.

NATURE IN AMERICAN LITERATURE, by Norman Foerster. Macmillan. Pp. XIII. 324.

This is a delightful and rewarding series of essays, which trace the recognition of the beauty and spiritual suggestion of nature as reflected in American literature from the beginning of the last century to the beginning of our own. The chapters deal with Bryant, Whittier, Emerson, Thoreau, Lowell, Whitman, Lanier, Muir and Burroughs. The signal value of Mr. Foerster's work lies in the fact that he has not only expressed with a most sensitive discrimination and beauty of style his perception of certain elements in our American literature, but that in so doing he has made that literature seem so freshly attractive that one wants to go and read it anew for oneself.

B.

THE ARMOR OF YOUTH, by Walter Russell Bowie, D. D. Fleming H. Revell Company, New York. Pp. 175. \$1.25.

This book is equal to the author's two previous volumes in this line—"The Children's Year" and "Sunny Windows." It contains forty-five three- to five-minute addresses for children, each one built around some familiar object of daily life. All is grist that comes to the mill of this gifted writer, whether it be an inspiring text from the New Testament or an ugly furnace clinker, or a bootblack's sign, "Shine Inside."

The remarkable thing about the expression of these little sermons is that the incident used does not get smothered in the moral that is built upon it.

Reading this book gives one the satisfied mental feeling that comes to the body after partaking of a well-arranged meal.

It is probably this excellent balance of human interest, and clean, helpful suggestions for right living that gives to these little sermons so much of that invaluable quality that makes them easy to remember and to reproduce, thereby making this a most useful book for Sunday-school teachers, preachers, and public speakers of every kind.

B.

The author gets his title from the armor of youth and faith that David used in his battle with the giant Goliath, and numerous applications of Bible incidents follow this first one found in the "foreward."

The value of this book lies also in its suggestive qualities. While the addresses in it are complete in themselves they also offer valuable material for elaboration, and transformation for speaking to adults as well as children.

M.

THE EARLY DAYS OF CHRISTIANITY, by Frederick C. Grant. The Abingdon Press. Illustrated. Pp. 319. Price \$1.90.

This volume is a text book, beginning with a sketch of the Roman world, the birthday of the Church at Pentecost and its growth as recorded in the Acts of the Apostles, and concluding with the reign of Constantine the Great. Its arrangement is excellent, and its style is interesting. Each chapter has a list of supplemental topics, and of outlined questions for the convenience of the teacher. There is a very useful chronology of the New Testament in the beginning which connects Biblical incidents with secular historical events.

The book is divided into three parts about equal length, as follows: Part 1, the early Church in Palestine; Part 2, the Work of Paul; Part 3, the Church after Paul.

M.

IN NAAMAN'S HOUSE. By Marian MacLean Finney. The Abingdon Press. Pp. 295. \$1.75.

In a picturesque setting of Eastern scenery, this little story opens with a description of the happy home life and surroundings of the little maid of Israel who was carried away by a band of Syrian robbers to wait on Naaman's wife and whose "would God my Lord were with the prophet in Samaria for He would recover him of his leprosy" eventually led to her master's being healed.

The non-critical young reader will find entertainment in the harmless love story on which are strung the various incidents of the little maid's long journey to Damascus with the Syrian robbers and their chivalrous young captain, her life in Naaman's beautiful palace, where her unselfish, lovely character made many friends, and in the detailed account of the manners and customs of the Near East so little changed in the lapse of centuries, incidentally will obtain much useful information.

M.

AN INTERPRETATION OF THE LABOR MOVEMENT

VII. Workers' Education

By the Rev. F. Ernest Johnson

If it is commonly said by employers that the industrial situation demands the education of the workers along lines of sound economics. It would doubtless surprise many employers to know how great an interest workers' organizations are taking in this kind of education and in general cultural studies as well. Labor's interest in education is not new. Says Professor Frank T. Carlton, of De Pauw University: "The concept of universal and free education as a powerful economic and social engine did not arise to a prominent place in the social consciousness until the wage-earner became an important factor in political life. A demand for free, tax-supported public schools appears when and where the workingmen have the ballot." Back of the new movement for "workers' education" is a very definite conviction on the part of labor as to the primary importance of public education.

But just as the ultra-conservative elements in America have since the war been looking apprehensively upon the institutions of public education as a possible means of spreading dangerous propaganda, so labor organizations have been turning their attention to the schools in the fear that they are becoming the medium of class education of a different sort. The Lusk laws, which were placed

on the statute books in New York during the period of high tension following the war, in an effort to put definite limits upon academic freedom, have furnished an illustration of this attitude. They called forth the vigorous opposition of conservative people, including many stalwart Churchmen and aroused much hostility on the part of labor as constituting improper interference with the economic and political views of teachers in our schools. The New York Legislature has now yielded to this adverse opinion and voted to repeal the laws.

There is a widespread impression in labor circles that the colleges and universities are dominated by what one might call a property psychology; that the economics they teach is the economics of privilege, in which the commodity theory of labor and the priority of property rights are central and dominant. This feeling is by no means universal. The head of a great "left wing" union said to the writer that he would welcome closer contacts between the workers and the universities. The Brotherhood of Locomotive Engineers boasts of the large proportion of the children of its members who are in college and is offering the aid of its new co-operative bank in Cleveland to those who need financial help in completing a college course. This

aid is not given without discrimination, however. A recent editorial in their journal, which is a remarkable magazine from the educational point of view, quotes David Starr Jordan as saying, "It is a shame to waste a thousand dollar education on a fifty-cent boy," and then adds, "It is even more shameful to waste a thousand dollar boy on a fifty-cent college." The Journal is making "a careful study of educational conditions and costs in every college and university in America."

Yet by a large section of the labor movement our institutions of higher education are thought of as controlled by "vested interests" and as fitting young people very poorly for leadership in the effort toward a better social order. Established schools are viewed by this section of the labor movement with the same misgiving that many religious people have when they compare ecclesiastical and "secular" schools, to the disadvantage of the latter.

In all this there is a marked upsurging of class consciousness. From the scientific point of view it is absurd to talk about "capitalist economics" and "labor economics." Yet this antithesis is definitely in the mind of the more critical element in the labor movement. And the chief reason for it is the alignment of "standard" economists and their activities and preachments with the conservative business interests of the community. A well-known business man has just started a correspondence school to teach "economics for executives." Similar projects have been undertaken before, and they give the impression, not unnaturally, that there is only one kind of recognized and respectable economics, and that is the kind that strengthens the position of property holders. This impression is deepened by the frequent demand of employers for the teaching of "sound economics" to the workers. To this plea one of the foremost labor organizations has replied that labor is today doing more sound thinking than employers. To understand the situation one must put aside, for the moment, his own convictions, and listen to what labor says. Thus the President of the Pennsylvania State Federation of Labor: "The suggestion of a college or university reminds the active unionist of the persecution of some professors who have shown too much interest in the welfare of the masses, and brings to his mind pictures of college students as strike-breakers—the college bred men who assumed the 'patriotic' duty of helping to break the railroad strike last year."

Since this series of articles was commenced the writer has been urged to recognize that the opposition of interest between employer and employe is imagined rather than real. He feels, however, that while this opposition can and must be dissolved, it is real at least in the minds of large sections of both groups, and that the first necessity is to understand it. This requires patience and sympathy on both sides.

Aside from economic theories there is a very practical basis for labor's desire to have schools and study courses of its own. As long as there is a labor movement, it will pursue its peculiar ends and seek to maintain a solid front for its own interests. This is inevitable. Labor organizations and administrations have their own technique and call for trained minds. Collective bargaining is in itself a highly "skilled" performance. Hence workers' education is as natural a development as a labor press.

There are not a few educational and civic leaders who support labor in its contention for a more "human" interpretation of the economic organization of society and of industrial history. They are the "intellectuals" in the labor movement about whom so much is heard. Many of them are college professors, some are publicists, some are ministers, and some come directly from the working class. They have helped to launch an enterprise which has now reached such proportions as to be called the Workers' Education Movement.

It would be a great mistake, however, to suppose that the chief aim of workers' education is to gain certain immediate "class" ends for the labor unions. There is a deep desire on the part of multitudes of workers for a scientific and cultural education. The Hamburg (Germany) Workers' College had in the winter of 1921-1922 the

following enrollments in six of the leading departments of study:

Economics	966
Philosophy, religion and education	787
Language and literature	661
Art	347
Biology, physiology and hygiene	279
Physics and chemistry	190

The students were prevaillingly industrial, clerical and commercial employes: The writer confesses his surprise at these proportions, particularly the second group. An instructor in the Boston Trade Union College, whose classes are conducted in the evening—one session a week—reports that he and his colleagues "have all felt themselves more than repaid for their pains by finding among their new students a hunger and thirst for knowledge very different from what they have encountered among the university under-graduates with whom they have been familiar."

The movement in America is much newer than in Great Britain. Beginning there in 1903 it comprised in 1920, 2,526 organizations, 1,071 of which were trade unions. The Workers' Educational Association is self-characterized "a missionary organization working in co-operation with education authorities and working-class organizations." It has to its credit the bringing together in an effectual unity of effort the British Universities and the British labor movement. The credit for originating the plan belongs to Oxford. The American counterpart of this Association is the Workers' Education Bureau, through which are affiliated a variety of separate undertakings under different auspices. The course conducted by the Amalgamated Clothing Workers, was thus announced to the union's constituency: "The Amalgamated is out for a drive for 200,000 leaders. For better unions, for bigger lives, for new hope, for greater power, register today!" The subjects announced include the political and economic organization of the United States, psychology as related to economics and trade unionism, and the history of social and labor movements. The International Ladies' Garment Workers have a well developed and specialized program. At Brookwood College, Katonah, New York, a labor professional school may be seen in operation—the first of its kind in America. It undertakes to train economists, statisticians, journalists, teachers and union organizers, all with reference to the requirements of the labor movement.

The workers' education movement at its best is in line, pedagogically, with the latest conclusions of our educators as to the best method in adult education. "It is not an attempt," says one of its leaders, "to teach workers what to think but rather how to think." It emphasizes group discussion as against the formal lecture method. The possibilities of the movement are unlimited. Its danger is manifest; it may become the most powerful influence yet created for class struggle and class hatred. The self-education. It is education. It is useful. But it is not workers' representatives is such as to excite admiration and to awaken fear at the same moment. "It is idle to debate," says one of the best authorities on the subject, "whether workers' education can be controlled by others than the workers. It cannot be. Controlled by 'public' authorities, by universities, by middle-class persons, it is adult education. It is education. It is useful. But it is not workers' education. Workers' education can be more or less outside the labor movement than a trade union." This doctrine cannot be dismissed as revolutionary or as propaganda of class strife; it is merely an account of what is going on in the labor movement. But it presages, nevertheless, a deepening of class cleavage in our industrial life.

If such an outcome is to be avoided it would seem that the educational program of the community as a whole must be broadened so that it may taken advantage of what is vital in labor education, and may at the same time free itself from all suspicion of being more concerned to conserve institutions than to secure for men and women a more abundant life.

FAITH AND SOCIAL SERVICE.

(Continued from page 7.)

of the social worker or the welfare organization—the first duty of the Government and of the representative, is to attain this "perfect understanding."

How can it be obtained except by close and trustful association with the people, such as you men and women enjoy. Faith between you and those among whom you labor will bring their requirements and desires to the light, as not the least important proofs of your work. Let us submerge in social service, as we should submerge in our governmental relations with other nations, the forms and methods by which the desired ends should be reached, and let us seek first the perfect understanding of this end—an understanding which can be attained only by faith and trust.

Faith, simple Faith, is the thing that I commend to you. Faith in your neighbor. Faith in your public men. Faith in group. Faith in groups which may seem unsympathetic. Faith in groups whose interest at first seems opposed to your own. Faith in America. Faith in Almighty God.

"What shall I more say? For the time would fail me to tell of Gideon and Barak and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets.

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. "Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Men and brethren! America was founded in faith. America must live by faith. And you are Americans.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

A NEW CORRESPONDENT.

IT is gratifying to note that the Rev. Gordon H. Reese is writing a series of articles on Our Young People, for The Witness. Gordon Reese knows as much about work among the Young People as does any man in the Episcopal Church. The growth of the Young People's Service League in the State of Texas to its present amazing proportions is most largely attributable to work initiated by him and carried on with the enthusiastic cooperation and approval of Bishop Quin.

Sooner or later we will come to the publication of a journal issued from some national headquarters, but the Church does well to reach that point by natural and gradual steps. We congratulate The Witness on the choice of her correspondent and we commend this splendid Church paper to Young People's Societies all over the land.

TEN WAYS TO KILL A LEAGUE.

The Leader, a paper of the Y. P. S. L. of the Diocese of Kentucky, has in the May issue an interesting list of ten ways to kill a League:

- "1. Don't come to meetings.
- "2. If you come, come late.
- "3. If the weather doesn't suit you, don't come at all.
- "4. Find fault with the officers or members, in their work.
- "5. Never accept any office, on the basis that it is easier to suggest than to do things.
- "6. Nevertheless, get dissatisfied if you are not appointed on committees, but if you are, don't attend committee meetings.
- "7. If asked by the Chairman to give an opinion on some important matter, tell him you have nothing to say, and after the meeting tell every one how the matter ought to have been handled.
- "8. Do nothing more than is absolutely necessary, but when other members roll up their sleeves and willingly and uncomplainingly pitch in and make things hum, complain that the board is being run by a clique.
- "9. Hold back on dues as long as possible or don't pay at all.
- "10. Don't bother about new members. Let George do it."

A WORD FROM THE PRESIDENT.

The president of one of our societies wrote the following article for the parish paper, to inform as to the purposes and ideals of this new movement among the Young People. It is well worthy of quotation:

"The Young People's Society is endeavoring to present to the young people a means for expressing their ideas and convictions on matters of interest and concern to them. It affords a most enjoyable opportunity for making the acquaintance of others interested in such topics. The idea upon which the society is based is that of Fellowship and Sociability, together with religion and its relation to our lives during the remainder of the week.

"It is the endeavor of every one in the society to gain some helpful ideas and to help others. Through the Question Box any subject of particular interest may be called up and discussed or explained. Each person is made to feel that he is an integral part of the society and through the open forum each one can express his or her personal opinion. It is found that this expression leads us on to a more serious consideration of topics which have hitherto been only vague impressions or half formulated ideas. The topics are of current interest and the discussion is always full of debate and friendly controversy. The service is reverent, but not wearisome and always followed by a social period enabling every one to become acquainted.

"The appeal of the society is to all live young people who, while enjoying a good time, can also enjoy a discussion of religion in its practical application.

"The meetings are entirely in the hands of the young people themselves."

"The Committee on Schools and Colleges of the Commission of Religious Education of the Province of Washington suggests that as far as possible, students at the colleges throughout the Province be used as 'Counselors'

for the work with young people at the summer schools to be held this summer. There are three well-recognized advantages in this plan:

First: It encourages students to attend the summer schools who otherwise might not do so.

Second: It trains the students in leadership, while affording a type of Counselor was well qualified to lead young people in the right direction.

Third: On their return to college, they become missionaries for summer schools.

With the hope that this recommendation will be acted on by the committee in charge of summer schools, the Publicity Committee of the Commission was requested to circulate the suggestion.

C. T. JEWELL,

Chairman Committee on Publicity.

TOPICS FOR DISCUSSION.

For Meeting of Young People—Sundays or Week Days.
(Conclusion.)

From Quinquagesima to Easter.

GENERAL TOPIC—THE WORLD NEEDS THE CHURCH.

(The Mission Study Book of the Year or the following topics)

March 2—Quinquagesima

Topic: THE USE AND VALUE OF LENT

How keep "unspotted from the world"?

Bible Reading: S. James 1:22-27—Be ye doers of the word.

Hymn: 134. Lord Who throughout these forty days.

March 9—First Sunday in Lent

Topic: THE CHURCH ORGANIZED TO CONQUER THE WORLD

How are young people related to the National Council?

Bible Reading: Eph. 3:14-21—He that is able to do exceedingly abundantly above all that we ask according to the power that is within him.

Hymn: Go Forward Christian Soldier.

March 16—Second Sunday in Lent

Topic: THE CHURCH AT WORK IN THE UNITED STATES

What is our Church seeking to do in the United States?
Bible Reading: S. Luke 9:1-6—Christ sendeth out His Apostles.

Hymn: 486. Christ for the world we sing.

March 23—Third Sunday in Lent

Topic: THE CHURCH AT WORK IN FOREIGN PARTS

What work is our Church doing in the Foreign Field?
On a large outline map of the world mark the places where the Church is working.

Bible Reading: Acts 16:6-12—Call from Macedonia.

Hymn: 474. O Zion, haste.

March 30—Fourth Sunday in Lent

Topic: THE CHURCH AND WORLD RELIGION

What should be the attitude of the Episcopal Church towards world religions?

Bible Reading: I Cor. 12:4-11—Diversities of gifts but the same spirit.

Hymn: 464. The Church's One Foundation.

April 6—Fifth Sunday in Lent

Topic: CHRISTIAN STEWARDSHIP

How much should a Christian give to God in time, money, and self?

Bible Reading: S. Mark 10:17-22—Rich Young Man.

Hymn: 490. Go labour on.

April 13—Palm Sunday

Topic: THE GREAT COMMISSION

How far has the Great Commission been carried out?

Bible Reading: S. Matt. 28:18-22—The Great Commission.

Hymn: 479. The Morning Light is breaking.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

FORGING AHEAD.

We feel that the activities of the National Social Service Department of the Church are of sufficient interest and enough in line with the purposes of this page to warrant our stealing the account of the recent Conference in Washington from the news columns and giving it to our readers editorially.

Growth is always interesting, whether in the life of plants, animals or people, but there is nothing more fascinating than to watch the development of a great movement.

In Milwaukee two years ago a little group gathered under the leadership of Dean Chas. N. Lathrop, not more than forty persons being present. They laid the plans for an annual conference to be held each year in connection with the National Conference of Social Workers. This developed into the meeting at Wickford last summer, when fifty Dioceses were represented and about one hundred and fifty persons registered. This year the conference was held in Trinity Community House, Washington and fifty-six Dioceses sent properly accredited delegates, and nearly two hundred persons registered. The Constitution adopted last year, which provided that the National Executive Secretary for Social Service should be ex-officio chairman of the Conference, was amended so that the office should be elective, and chosen by the delegates, thereby making this organization an independent going concern. Its officers for the coming year are: Dean Chas. N. Lathrop, President; Jeffrey R. Brackett, Ph. D., of Massachusetts, 1st Vice-President; Rev. Chas. T. Street, of Chicago, 2nd Vice-President; Rev Chas. K. Gilbert, of New York, Secretary.

The program began on Tuesday afternoon, May 22nd, with an automobile trip to Mount Vernon. That night the delegates participated in one of the general meetings of the National Conference of the Social Workers, which was still in session in Washington. On Wednesday morning the Conference heard the reports of committees appointed the previous year on the question of Constitution, and plans for ascertaining more accurate information about Church institutions. At the afternoon session Dr. Brackett gave an exceedingly interesting sketch of the Social Service Instruction in Theological Seminaries. His work had been very much handicapped by the indifference of those to whom he had written for information. After some discussion of Dr. Brackett's paper the topic of Organization of Church Hospitals was introduced with a paper by Rev. Thomas Alfred Hyde, superintendent and chaplain of Christ Hospital, Jersey City, N. J. The importance of setting a high standard for these institutions was stressed, together with the value of keeping nurses in touch with the spiritual power of the Church. Rev. Chas. K. Gilbert, Executive Secretary of the Social Service Commission, New York, read an illuminating paper on Co-Operation and Co-Ordination. He suggested the advisability of placing such institutions in one department of a Diocese, possibly the social service department, and giving it authority so to control these institutions that overlapping of effort in one direction, and neglected fields in the other would be reduced or illuminated. His suggestions produced some lively discussion, especially for those who seemed to think that there was danger of too great authority being placed in the hands of the social service executive secretaries.

The Wednesday night session was again combined with the meeting of the National Conference of Social Workers, the topic being Public Opinion, which was interestingly discussed from various angles by three speakers, among whom Governor Sweet, of Colorado, made the strongest plea for bringing the power of Christian influence to bear on public officials.

Thursday morning the conference divided into group

meetings on The Girls' Friendly Society, City Missions, Church Hospitals. Each of these meetings proved to be exceedingly helpful in the opportunity for exchange of ideas and methods. The city missions of the country have a subordinate organization of their own, of which the Rev. David R. Covell is president, which renders a useful service in collecting information on this subject for distribution to existing organizations of this character, and also to persons contemplating the formation of such societies. The last half of this morning session was given to two group conferences on the Church Mission of Help and Summer Schools. In the latter the importance of bringing to bear the human touch, and making instructions practical and adaptable was particularly featured. Great enthusiasm was shown for the Church Mission of Help and its splendid work.

In the afternoon the conference convened in general session, and the Rev. Carol Holt, rector of Trinity Church, Niles, Mich., read a wonderfully interesting paper on the rejuvenating power of social service in a weak church in a small Michigan town. Perhaps the most striking feature of his address was his statement of the conditions upon which he accepts candidates for confirmation. No person is presented to the Bishop in his church to receive this Apostolic Rite, unless such person has attended church without missing a single Sunday for at least six months, and has picked out some definite piece of Christian social service work to do and is doing it. His confirmation candidates are also required to sign a pledge to support the Nation-Wide Campaign, and make definite contribution to it. So far from these stringent conditions debarring persons from coming to confirmation, they seem rather to be an inducement, and he stated that every person presented in his church had remained steadfast to these pledges and conditions. We hope later to publish this paper in full, as it presents a most powerful argument against soft and easy religion. Mr. Holt was followed by Rev. R. Cary Montague, Executive Secretary for Social Service in the Dioceses of Virginia. He defined social service as "Christianity in Action," and especially emphasized three points, the use of volunteers, co-operation, and economy. His volunteer workers have made over ten thousand hospital visits in five months, and rendered to patients more than three thousand attentions. In the field of co-operation he stated that he had been invited to dedicate the public school building in a State institution with a communion service. The cost of his department to the Dioceses is kept at a remarkably low figure by reason of assistance rendered through other social agencies, and doctors, hospitals and railroads.

At the Thursday night session Mrs. Martha P. Falconer spoke in her usual attractive style upon the topic of "The Church in Jail Work."

On Friday morning the Rev. James Sheerin read a paper on Orphan Asylums in the Church, which made a strong plea for this method of caring for dependent children as opposed to the "placing out" system. He was followed by Miss Ruth Crawford, who emphasized the responsibility of the Protestant Episcopal Church in connection with the immigration problem, stating that we had an opportunity greater than any other Protestant body, by reason of our ritualistic services, and historic background. Her remarks came with all the more force, as she is herself a Methodist.

Canon S. Glover Dunseath, Newark, N. J., spoke of the influencing of legislation and told of his method of educating people in social service by sending out weekly bulletins to a select list of people interested.

The absence of the speakers for the Friday afternoon session was made up to the conference by Dean Lathrop himself, who spoke on the importance of maintaining free speech in this country.

At the night session Senator Geo. Wharton Pepper delivered a splendid address which appears in another part of this paper.

The Conference will meet next year in Toronto, and all those connected with it feel that its importance in value is growing year by year.

The Great Commission

THE REV. DR. MOTODA ELECTED BISHOP OF TOKYO.

The Rev. J. S. Motoda, D. D., Ph. D., director of St. Paul's University, Tokyo, has been elected Bishop of Tokyo. This follows upon the recent announcement that the Synod of the Nippon Sei Kokkai (composed of three American and four English Missionary Dioceses) has made provision for two Dioceses, Tokyo and Osaka, which shall have Japanese Bishops, the present English and American Bishops in that area retaining supervision of schools and hospitals now under foreign (non-Japanese) direction.

Dr. Motoda has been officially connected with the Japanese Church for some thirty years. He received his education in St. Paul's, Tokyo, Kenyon College, Philadelphia Divinity School and the University of Pennsylvania.

Election of the second Japanese Bishop is to follow shortly.

NEW TEACHER FOR SOUTHERN CROSS SCHOOL.

The teaching staff of Southern Cross School, Porto Alegre, Brazil, is to be increased by the arrival of Mr. David M. Driver, who sailed from New York on May 23. Mr. Driver was born in Carbon Hill, Alabama, but has lived chiefly in Winchester, Tennessee, and is a member of Trinity Church there. He graduated from the University of the South in 1922.

SANITARY CONDITIONS IN JAPAN.

Every one will recognize how unfortunate it is that sanitary conditions in our mission buildings in Japan should be far below the standard required by that progressive nation on whose behalf our work is conducted.

Bishop McKim writes that since his return to Tokyo in December the sanitation officials of the city have called his attention several times to the necessity for replacing the old and worn-out sewage and draining system of all our residences and of St. Luke's Hospital and St. Margaret's School in the Tsukiji section, Tokyo.

This system, installed many years ago, is so far below present day standards and has reached such a stage of decay, that conditions are created which are dangerous to the health of missionaries, patients and pupils. Bishop McKim has done his best to explain that the Department of Missions has no funds available for that purpose, and that the falling off of \$440,000 in contributions in the year 1922 has

seriously embarrassed the National Council. The sanitation authorities have been patient and have listened politely.

Writing on April 11, Bishop McKim says: "They have now sent us plans drawn according to city regulations and have ordered us to install sanitary sewage not only for the three buildings mentioned above, but also for Nos. 39, 40, 53, 54, 55 and 56. [Residences, etc.] This is more than a request, it is an order, and I do not see how we can disobey it. I do not know what the penalty will be if we refuse to obey, but rather think they will go ahead themselves and send the bill to us. They are willing to approve of what we think a more satisfactory system, which will cost no more than the plans they submitted to us."

The estimated cost for the new installation is from \$8,000 to \$10,000. The Department of Missions of the National Council hopes that many friends of the Church in Japan will be glad to help in meeting this emergency. There is no provision for it in the appropriations for 1923; therefore special gifts are necessary.

A UNIQUE MEMORIAL.

In Cuba the sanitary laws require that the body of a deceased person shall be interred within twenty-four hours after death; also that no permission for the bringing of such dead body into a church for a public funeral service may be granted by the Board of Sanitation unless the body has been embalmed and enclosed in a hermetically sealed casket of metal, in which case the burial may also be deferred for a certain space of time.

For various reasons, especially when the interment is to be in the United States or other foreign country it may be necessary to bestow the body in some safe receptacle for a few days, awaiting, e. g., the day of sailing of some steamer.

In Colon cemetery the sub-soil is very shallow, only a few inches in depth. Below is coral formation. Consequently as the digging of a grave is a very serious affair and may require more than the allowed twenty-four hours after death, it is customary to sell burial lots in this cemetery with several ready made graves of considerable depth, lined with cement, and covered each with a massive marble slab.

Some time ago Mr. Edward Clarkson, a member of Holy Trinity Cathedral congregation of Havana, lost his mother, Mrs. H. C. Newcomb, and there being immediate need of a temporary place of deposit for a few days for the body, he bought one of the ready made graves or vaults in Colon Cemetery, Havana. Later the remains were transferred to the United States, and Mr. Clarkson made out a deed of gift of this grave to the Church in Cuba, ordering that the grave may be used gratis as a temporary place of deposit for a few days for any of the members of this congregation who might experience a need of such a convenience. This will be a memorial of Mrs. Newcomb.

An Apostolic Dynamo

By the Rev. Louis Tucker.

Do you think there is lack of men for the ministry? The DuBose Memorial school opened to give a man a chance to work through a course of theology under the new canon with tools as well as text-books. It proved too popular for comfort. It has a considerable farm—enough to support a dozen, if gardened to capacity—and, students, faculty and families together, fifty came, with fifty more in the background asking, and another possible hundred and fifty behind that. So far from lacking candidates for clergy the Church has all it wants, dozens, scores, hundreds, provided it will take, not school boys, but men who have been in contact with real life and will enable them to earn a living while under instruction. Many of our leaders have suspected this. The DuBose Memorial has proved it.

In this new St. Bernard, before whose gates upon a mountain-top passes the main automobile traffic between East and West Tennessee, the more personal story of why each man came would furnish plots for half a dozen writers. The tale of where its graduates have gone would outfit another. Indoors its contrasts are unusual. It is not often that one sees a man running a saw mill, and talking about Greek with his companions. The man who sweeps the veranda in most places is not discovered chanting Latin verbs. Cabbages are not usually sprayed or cauliflowers picked by squads who discuss among themselves the list of second-century heresies. I do not recall another place where a group of men sewed buttons upon overalls and argued on the Pauline Psychology. I do not remember elsewhere two sailors who, in one day, buried the baby of a broken-hearted family, making the coffin, brought in a candidate for baptism, wrote Greek exercise, mended a wagon, and played a winning game of baseball.

Among so many persons once well-to-do, now practical-

ly penniless, there are, of course, a thousand needs; not easier to bear, but otherwise, because they could be met instantaneously by giving up the ministry and going out to get a job; for these men are not helpless, untried students. They are quite capable of making a secular living and have done so. Some day the school intends to pay them wages for work done and take it back, all but a little pocket-money, for board and lodging; but so far it can not even do that. Whenever it gets far enough ahead to begin, a dozen new students apply for admission. If you are interested write to the Rev. W. S. Claiborne, Monteagle, Tenn., learn what is needed—everything is needed from an automobile truck to a pair of shoe-strings—and help.

For a month last summer I was a guest at the house, a jury-mast instructor, a deputy-assistant substitute teacher. I thank my God for some glimpse of what the Church Primitive and Apostolic must have been. Every one had board, lodging and clothes—some clothes. No one had any money. Every man there had given up good salary or wages. Most of them had not seen a dollar of their own for so long they had forgotten how it looked. They farmed and carpentered and pruned the orchard, tinkered with pumps, milked cows and fixed the fences, made beds, washed dishes and swept the floors, then studied for rest and recreation. It is the only known school where students study overtime and come to class with more, far more, prepared than was assigned them. Some of the men are married. Their wives and families are with them—a hive of industry. The children go to school. The women sew, sweep, cook, mend, tend chickens, nurse any sick, and are too busy, almost to turn around.

And all agree. There are no hard and fast set rules except that of cooperation. All meet daily for consultation and all must help each other. What that means as a test and factor of character those who have camped out will know. The Warden is a man gentle and very wise, his wife is wise and gentle also, the men and women are picked by the wish to serve God in the ministry; but

in addition, the Spirit of God must be in the place, for there have been no quarrels. Disagreements there have been; but nothing grave; nothing too serious to be adjusted by a quiet talk together in consultation with the Warden. A certain Carpenter of Nazareth gave that rule. It works. Even the children do not quarrel. Sixteen children lived together four weeks while I was there, and the only quarrel was between two visitors; and that adjusted itself automatically next morning, after chapel. For most of us a place where people do not nag nor quarrel and money does not matter would seem like Heaven.

The Warden is the Rev. Mercer P. Logan, D. D., Mont-eagle, Tenn. All your life you have heard the cry that the Church needs men for the ministry. Now, suddenly, as if by a miracle, the Church has the men. You have the money.

Never was wilder adventure more self-sacrificingly translated into fact. There is a sense of God about the place. Already men have gone out from it and, in small spheres, have become powers. The spheres will grow. In the mean time—there is at least one small community in this our land where men and women care more for learning and for Jesus Christ than they do for money; where they could make good wages and for the sake of the Lord choose poverty; where they work almost to exhaustion and remain good-tempered. And some One walks invisible among them, Who is not on the rolls, and says: "Well done, good servants." And of all this I, who have been privileged to see, bear witness.

Celebrated English Chaplain Coming to America

The Rev. G. A. Studdert Kennedy, M. C., known all over England as "Woodbine Willie," is to be in this country next winter as special lecturer at Berkeley Divinity School, Middletown, Conn. While his chief work will be in the classes at the school he will do a certain amount of outside work and there will be an opportunity for Americans to see and hear one of the most interesting personalities in the English Church, and one who has won his way to the respect and admiration of every one who comes into contact with him.

It was as Army Chaplain that his stirring message first had wide recognition, and it was then that he was given the affectionate title of "Woodbine Willie" by the soldiers in the trenches. Any one who has read his *Rough Rhymes of a Padre* can understand the appeal that his glowing personality makes to all sorts and conditions of men; and a reading of his striking book, "Food for the Fed-up," published in this country under the title, "I Believe," will help to show how he has increased that influence through the years after the war. The constant demands on him as a preacher required him to give up a living which he held in Worcester so as to give his entire time to this work for which he is so exceptionally fitted. At present he is Vicar of St. Edmund's, Lombard Street, in the City of London, a Church in the financial district, where the parochial demands are slight, and he finds an active supplementary responsibility in his office as special preacher for the Industrial Christian Fellowship, an organization of English Church people under the patronage of the three Archbishops, of Canterbury, York and Wales, which strives to give spiritual leadership in industrial and social problems.

An English correspondent says of him: "He is a fiery and fearless advocate for Christian ideals of a better social order, and his profound knowledge of his subject, his deep Christian convictions and the obvious sincerity of his purpose make him an influential advocate of the application of the principles of Christ to all departments of life. He hits out straight from the shoulder, but his earnestness and sympathy disarm all criticism and those who disagree find themselves unconsciously becoming his friends and champions."

"His warm humanness teaches him how to approach all classes, and he tells all alike their faults and their possibilities. He sees the difficulties of the application of Christianity in the present age, but he does not shrink from it, and upholds unflinchingly the Way of Christ as the only solution of modern problems. High and low, rich and poor, one with another, learn from him gladly."

This is the man from whom the students of Berkeley are to have the privilege of learning, and whom many Church people and others will have an opportunity to hear. He will arrive in this country in November and will stay about four months. Dean Ladd is in charge of the plans for his work, and application should be made to him for engagements.

Recruiting for the Ministry

By the Rev. John D. Mockridge, D. D.

The St. Paul's School Conference on the Ministry last year was general; the Philadelphia Conference to be held at Chestnut Hill Academy in June, is "Regional." At St. Paul's there were 400 boys; at Philadelphia the number is limited to 200. These differences have easy natural explanations, but they are also significant. They suggest that next year there will be Conferences neither "general" nor "regional" but Diocesan. Representatives of the Philadelphia Committee in visiting Newark, Baltimore, Washington, Pittsburgh and other places in their "region" have found amongst the clergy eager interest in the Philadelphia plans because already they are thinking of Diocesan Conferences. From this standpoint no apology is needed for giving wide publicity to the plan and programme of the forthcoming Conference.

From Tuesday evening, June 26, to Friday evening, June 30, the boys will be meeting and living together according to the following daily round:

- 7:30 A. M. Rising bell.
- 8:00 A. M. Breakfast.
- 8:30 A. M. Care of rooms.
- 9:00 A. M. Prayers in the chapel.
- 9:30 A. M. Group study in class rooms.
- 10:30 A. M. Morning assembly.
- 11:30 A. M. Recreation.
- 1:00 P. M. Dinner.
- 2:00-4:30 P. M. Athletics.
- 5:00 P. M. Social hour.
- 6:00 P. M. Afternoon assembly.
- 7:00 P. M. Supper.
- 8:00 P. M. Evening assembly.
- 9:00 P. M. Group Leaders' Conference.
- 10:30 P. M. Lights out.

At St. Martin's Church nearby there will be a celebration of the Holy Communion at 7:00 each morning for those who wish to go.

The morning group study is the backbone of the Conference. Bishop Johnson, of Colorado, has written a characteristically direct outline of the lesson, "The Call to Be Sons of God." The Group Leaders, already studying this outline, are twenty in number:

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|-----------------------------------|-----------------------------|
| Rev. Perry G. M. Austin, | Mr. Alexander C. Zabriskie, |
| Rev. Stanley V. Wilcox, | Rev. Samuel H. Edsall, |
| Rev. John M. Groton, | Rev. Churchill J. Gibson, |
| Rev. Andrew H. Haughey, | Rev. John R. Hart, Jr., |
| Rev. Thomas A. Meryweather, | Rev. Percy G. Kammerer, |
| Mr. Cornelius Trowbridge, | Ph. D., |
| Rev. William G. Pendleton, | Mr. James A. Mitchell, |
| D. D., | Rev. John S. Moses, |
| Rev. Oscar de W. Randolph, | Mr. George A. Trowbridge, |
| Rev. Frederick H. Sill, O. H. C., | Rev. Louis W. Pitt, |
| | Rev. Gordon M. Reese, |
| | Rev. Richard W. Trapnell. |

All these have promised to serve throughout the Conference, each as a leader of a group of ten boys.

The "Assembly," morning, afternoon and evening, is the time set apart for the speakers—Bishops, Priests and Laymen whose names guarantee the importance the Church's leaders attach to the Conference movement, and promise wise and rich guidance for the boys. The Bishops are Bishops Rhinelander, Woodcock and Brent; the Priests, the Revs. Dr. Ogilby, President of Trinity College, Dr. Z. B. T. Phillips, of Philadelphia, and Churchill J. Gibson, Chaplain of Washington and Lee; the Laymen, the Hon. George Wharton Pepper, U. S. Senator from Pennsylvania and Mr. William W. Roper, member of the Select Council of Philadelphia and better known as Princeton's football coach.

So, six weeks ahead, the Conference is "set." Boys, most carefully chosen, are registering from all over the "region." They will come, they will learn what the Ministry is, but the Conference will have its best results if in coming years in Diocese after Diocese they are found eager when the time comes to jump in and help their own Diocesan Conferences.

No man has ever risen to the real stature of spiritual

Now it resolves and again the will faileth;

Now it rejoiceth and now it bewaileth.

Now its hope fructify, then they are blighted;

Now it walks sunnily, now gropes benighted.

Fed by discouragements, taught by disaster,

So it goes forward, now slower, now faster,

"If we do not live down error I am sure we shall never Till, all the pain past past and the failure made whole,

Church Intelligence

A Statement and a Suggestion from the Treasurer of the National Council.

The statement for May is somewhat encouraging in that it shows receipts for the month of an amount about equal to one-twelfth of the Budget quota, but receipts are naturally increased this month by the children's Lenten Offering and it is therefore evident that the normal receipts are materially below what they ought to be.

We are doing better than we did last year in the way of collections, but we are still far short of the ideal. Keep up the good work and let us have more black ink next month.

The butcher collects his bills in July and August. So does the merchant and the grocer. Why should the Church be forced to rely on borrowed money because the weather is hot?

But this will occur unless steps are taken now to prevent the usual summer relaxation.

Don't you think it would be a good idea to suggest to each of your parish treasurers that he ask such of his people as are going away for the summer to pay all or a part of the weekly subscriptions due during their intended absence in advance. Such payments would help in more ways than one. Unpaid pledges keep people away from Church.

Think it over and if you like the idea, do something about it.

LEWIS B. FRANKLIN.

Bishops in Charge of American Churches in Europe.

The Presiding Bishop, the Rt. Rev. A. C. Garrett, D. D., has appointed the Rt. Rev. G. H. Kinsolving, D. D., Bishop of Texas, in temporary charge of the American Churches in Europe. Such appointment terminates August 31, 1923.

The Rt. Rev. John McCormick will take charge September 1, 1923, to continue in office until the meeting of the General Convention, 1925.

Clergymen's Retiring Fund Society.

At the semi-annual meeting of the Trustees of the Clergymen's Retiring Fund Society, held on Friday, May 11, in the Church Missions House, a Minute was recorded memorializing the devoted interest in the Society's welfare and progress by its late Treasurer and Financial Secretary, the Rev. Henry Anstice, D. D. To his unflinching forethought is due in large measure the present efficient beneficence of the Society to those who have reached their sixtieth birthday and have borne their burden of service to the Church in a ministerial capacity. To these men over \$20,000 is divided in annuities every November, a return on the investment of the annual dues and secured without cessation of ministerial activity. For the establishment of the methods which produce this result, Dr. Anstice brought the interest and labors of forty years' connection with the Society, and perhaps more than any other one member was instinctively associated with the Society in the minds of the Clergy. The files of the Society contain many letters from annuitants of appreciation of his share in the results that have been achieved.

The Trustees elected as his successor in office the Rev. Charles L. Par-

dee, D. D. The office of the Society remains as heretofore in the Church Missions House in New York City.

American Church Building Fund Commission Notes.

The May meeting of the Church Building Fund evidenced the continued activity of the organization in meeting, to the limit of its ability, the building problems of the Church. Since January 1 \$39,350 has been loaned, \$5,250 has been given, and \$1,000 granted, for building purposes, while further pledges for loans in the sum of \$69,500 have been made, and in gifts and grants in the sum of \$24,483.

Many applications for loans in larger amounts than the turnover of the capital would justify have had to be denied, a condition which gives constant evidence of the Church's need of a larger Permanent Fund. The Trustees are endeavoring in many ways to bring this to the attention of our Church people, in the hope of amplifying this very helpful agent of Church work.

A vacancy in trusteeship caused by the death of Judge Prince has been filled by the election of Mr. William J. Tully, of New York City. In declining his election to fill a vacancy caused by the death of the Rev. Dr. Anstice, the rector of a prominent New York City Parish, who had served the Church in its Mission fields, recorded his sincere regret at being unable to serve an organization which, on his application, when every other avenue had been closed, had saved to the Church a piece of property which would have otherwise been lost.

An evidence of the interest of the Trustees in this work is the attendance of fourteen of its sixteen members at this meeting of the Board.

Greater Efficiency in the Country.

Dean Lathrop, head of the Church's Department of Social Service, expects to bring not less than twenty of the clergy to the Rural Church Conference at the University of Wisconsin from June 25 to July 6. Judged by the resolutions offered last year, the Conference for town and country clergymen was a decided success. Last year's total registration was fifty-two, which will certainly be largely increased this year. Clergymen from twelve denominational groups were in attendance in 1922.

The schedule which Dean Lathrop recommends to our clergy covers the following courses:

8:00 to 9:00 A. M.—Community Survey and Organization. Lecturer, Mr. Tetreau.

9:00 to 10:00 A. M.—The Sociology of Community Life. Dr. J. L. Gillen.

10:00 to 11:00 A. M.—Agricultural Economics and Cooperative Marketing. The lecturers are the two leading authorities in the country, Professors Hibbard and Macklin.

11:00 to 12:00 A. M.—Conference of Episcopal Delegation in St. Francis' Clubhouse. Dean C. N. Lathrop.

12:15 P. M.—Luncheon at the University Club.

2:30 P. M.—Recreation Leadership. Professor E. B. Gordon.

3:30 P. M.—Organized play and games.

Four hours of class work is planned for the morning and two in the afternoon. Special features are provided for the evenings. Last year the evening programs covered band concerts, radio demonstrations, motion picture demonstrations, lectures on religious drama, rural publicity methods, et cetera.

"This is the first time," said one of the delegates last year, "that I have really seen the plan of my life work as a country clergyman. It has given me a perspective and an appreciation of the ideals and principles for right living in the country which I could not have got in any other way."

Episcopal delegates will have rooms and board together at the University Club. Most of the delegates will have their expenses paid by the Dioceses and National Department. For those who come at their own expense, rooms will be one (\$1.00) dollar a day and board from one (\$1.00) dollar to one dollar and fifty cents (\$1.50). Registration is on Monday, May 25, at Agricultural Hall, Madison, Wisconsin. There is no registration fee. For further information address the Rev. S. M. Cleveland, 1015 University Avenue, Madison, Wisconsin.

Protest to President Harding.

A great mass meeting was held at Carnegie Hall, New York City, Sunday evening, May 20. Among the speakers were: Metropolitan Platon, head of the Russian Church in North America, Rev. Thomas Burgess, of the National Council of the Episcopal Church; Father Duffy, representing the Roman Catholic Church; Russell J. Dunn, President of the Common Cause League; Mrs. William Canning Storey, of the Daughters of the American Revolution.

The speakers made clear the distinction between the old Russian Church and the "Living Church," which is the creation of the Soviet Government and as such does not in any way inherit the traditions of the old Russian Church. It was repeatedly emphasized that this new organization did not have the right to speak for the Russian Church or to take action of any sort binding upon the traditional Russian Church.

Telegrams and letters of sympathy were received from: Senator Henry Cabot Lodge, Patrick J. Hayes, the Roman Catholic Archbishop of New York, Thomas F. Gailor, President of the National Council of the Episcopal Church; Bishop William T. Manning, Washington I. L. Adams, President General of the Sons of the American Revolution, and Stanwood Menken, President of the National Security League.

The following resolutions were adopted:

This assemblage and meeting representative of a number of Christian Churches all founded and depending upon the mercy and goodness of Almighty God and called together in earnest protest against the pro-announced and impending putting to death of the Patriarch Tikhon, head of the Russian Orthodox Church, is desirous of placing upon records its deep regret at the prevalence in that country of such conditions as could make that event possible.

For the sake of the Russian people and of humanity at large it deprecates the avowed abandonment of religion and religious teaching by those now in control of authority in Russia and deprecates the accompanying widespread persecution of the teachers and ministers of all religious faiths in Russia. It announces its belief in the unalterable truth that no State under a

denial of a Supreme Spirit can either endure or can secure happiness or prosperity to the dwellers in the land. Therefore, be it

Resolved, That this meeting earnestly protests to the President of the United States, in the name of this country, against the putting to death or persecution of the Patriarch Tikhon, or any other Christian ministers and teachers of religious faith in Russia.

The Executive Board of the Woman's Auxiliary.

The Spring meeting of the Executive Board of the Woman's Auxiliary was held at the Hotel Gramatan, Bronxville, New York, April 26-30.

Miss Lindley and the other national secretaries were present and took part in the discussions.

Many matters relating to the business of the Church were discussed.

The details of the plan for the Emery Room at Headquarters, which has been discussed at Portland, were left to Miss Lindley.

It was the sense of the meeting that the assignment of missionaries in connection with the prayer partnership plan should be left to the direction of the dioceses.

The general idea of a Federation of the women of the world in the interest of world peace proposed by the Federation of Women's Foreign Missionary Societies was approved, although the details of the plan were not considered in sufficiently definite form for endorsement.

The attendance of the Woman's Auxiliary women at both Church and Interdenominational summer conferences was urged.

Miss Winston, Chairman of the Committee on the Woman's Auxiliary Special, read her report. Up to this date \$14,836 has been paid or pledged by sixteen dioceses and districts. This special was made a memorial to Bishop Tuttle who was an especial friend of the Woman's Auxiliary and of all phases of missionary work.

Miss Alice Lindley spoke most forcibly on The Care of Disabled Soldiers.

A resolution was sent to the Council assuring them that each of the members of the Board stands ready to carry out the wishes of her Bishop regarding the present emergency.

As a result of the reports of the educational secretaries, a resolution was passed that as the problem of the Negro race had been the subject of so much thought and study throughout the Church, diocesan officers be urged to present the great racial and international problem involved in our missionary work at home and abroad.

The principal of the Emery Fund amounted on April 23, 1923, to \$93,685.33. Three gifts to missionaries have been made since the February meeting of the Board. It was voted that certain scholarships be designed from this fund for missionaries at summer conferences this year. A sum of one hundred and twenty dollars was voted to a missionary who desires to take a course at one of our universities.

One of the most interesting reports was made by Mrs. Graham Taylor on the Survey of Woman's Work in the Church. It was decided to publish the Survey as a record and book of reference. It was further resolved that in accordance with the findings of the Survey, the Executive Board of the Woman's Auxiliary should do all in its power to promote better salary standards and greater efficiency through training for those women consecrating their lives in the service of the Church.

Matters relating to Miss Lindley's proposed visit to the Orient were the subjects of serious discussion.

The Rev. W. E. Gardner, Executive Secretary of the Department of Religious Education, spoke to the Board of his desire that Diocesan Boards of Religious Education should come into closer relationship with the Woman's Auxiliary.

At another meeting Dr. John Wood, Executive Secretary of the Department of Missions, spoke to the Executive Board of the satisfaction he had in the increase of offers for service from young women, teachers and instructors of all kinds.

L. F. B.

Annual Dinner to Students of Virginia Theological Seminary.

On Tuesday, May 15, the Rev. James E. Freeman, D. D., rector of the Church of the Epiphany, Washington, D. C., entertained the student body of the Virginia Theological Seminary at a dinner held in the parish house. The principal speaker was Major-General LeJeune, head of the Marine Corps, who was followed by the members of the staff of Epiphany and Dr. Freeman's brother, the Rev. Dr. H. R. Freeman, president of the Standing Committee of the Diocese of Albany.

General LeJeune gave valuable advice on how the clergy can appeal to the laity. He emphasized the fact that while the laymen wants his clergyman to be as human as himself, he also expects and is anxious to have him uphold the highest ideals of personal life. The failure of many men in the ministry has been due, he believes, to a mistaken notion that the risque story, or the glass of wine, will break down the barrier of diffidence that some believe exists between the priest and the layman. A sure way to win men, he thought, would be to enter into all their pleasures and sorrows, and never allow the laymen to think his minister vulgar or crude.

This dinner is now an annual event. Dr. Freeman first having received the idea from Dr. Rainsford, who annually entertained the students of the General Theological Seminary, inaugurated a yearly dinner for the Seabury students when rector in Minneapolis. Since coming to Washington, he has continued the same practice with the Virginia Seminary.

C. W. S.

The Order of Sir Galahad.

Once again the New York Diocesan Council of the Order has met with great success in concentrating its efforts among the various courts. Saturday, May 19, was a glorious spring day for a Field Outing, Track Meet, and Grand Conclave at Staten Island. The holiday spirit was in the air. Enthusiasm for "Sir Galahad" principles was generated or fostered as one phase or another of the program in hike to Silver Lake, sports in Curtis Field, or full regalia service of the Grand Conclave in Christ Church, was carried out. Clergymen and lay-leaders had the joy of beholding four hundred boys and young men show in delighted manner that they stand for loyalty to the Church in chivalrous character and service, brotherly obligations in "Lodge" style, and Christian practicalness in physical development for expression in personal pleasure, corporate happiness, and general manly spirituality all wonderfully combined in this growing type of Knighthood organization. This was more accentuated in the admission into the enjoyment of these diocesan privileges of Courts from New Jersey, not

yet in number sufficient to form a Diocesan Council, and groups from parishes interested in the movement. An outcome of the day was the decision by the last mentioned to have Courts of their own, this helping to show how quickly the benefit of having the Order in a parish is perceived. With fraternal organizations now having followed suit in starting boys and young men's lodges, the Episcopal Church can feel proud in being in the lead in what is proving to be a happy thought for a renewal of interest on the part of the male element in Church activity and obligation. The mediaeval "Knighthood" ideal, made to function on the "Lodge" principle for "Church" purposes, appeals to the imagination in a new sort of way for solving the difficulty of holding our boys, young men, and men, too, to the Church.

After the country enjoyment about Silver Lake, the sports contestants at Curtis Field strove to win the valuable silver cup trophy of the Diocesan Council. Later, in Christ Church (the Rev. Charles W. Forster, rector), amid the variety of color of flags, pennants, costumes and regalia of the Order, the gathered members in degrees of Lads, Pages, Esquires, Knights, and Counselors had their knightly ritual, prayers, Scripture lesson, Creed, Hymns, Galahad song, saluting of the Flag and of the Cross. The Rev. Sidney T. Cooke, Chairman of the Council, presented the cup to Christ Church Court and told of the intensive campaign of the Order in New York in the coming Fall. A singularly fitting sermon by the Rev. Karl W. Reiland, L.L. D., D. D., rector of St. George's Church, New York City, from the words, "Suffered under Pontius Pilate," drew the closest attention. Pilate did not want to condemn Jesus, but what was expected of him through the repute he had formed made him do so. It was in the formative years of youth that life started an impetus which helped to determine favorable or unfavorable action of character. While there was the power of redeeming love to save afterwards from what we deplored doing through force of habit, it was an experience of a most satisfying kind to be free from a knowledge of a past which brought any sort of regret in connection with one's doing fearlessly what he knew to be the right thing. This wonderful organization of "Sir Galahad" served to make its members nobly strive to develop the freest of character for a life of the fullest of truthness.

Among the parishes represented were Grace, Christ, Epiphany, St. George's, Incarnation, Ascension, St. Mary's, Incarnation (East Orange, N. J.), and St. John's (West Hoboken, N. J.).

The Secretary is the Rev. William Schroeder, 263 Lexington Avenue, New York City.

Graduates of U. S. Naval Academy Presented With Bibles.

Four hundred and sixteen members of the U. S. Naval Academy were presented Sunday evening, May 20, with a copy of the Scriptures by the Rev. Dr. George Sidney Webster, Secretary of the American Seamen's Friend Society, on behalf of the Society. It was the fiftieth presentation of the kind which the Society has made to the future admirals.

The trust which makes possible this presentation was inaugurated a half century ago by the friends of the late General Emory Upton, who devoted his service to the men of the army when he was Commandant at West Point. After his death the fund was divided between the American Tract Society for West Point and the American Sea-

men's Friend Society for Annapolis.

Bishop Tucker Declines Election.

The Rt. Rev. Henry St. George Tucker, D. D., Bishop of Kyoto, Japan, who was elected on May 15 to succeed the late Rt. Rev. Charles D. Williams, D. D., as Bishop of Michigan, has declined the election, according to a cablegram received on May 28 by Mr. Charles O. Ford, Secretary of the Diocese.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

St. Hilda's Hall.

St. Hilda's Hall held her eighth annual commencement May 25 to 29.

Twelve young ladies received their diplomas, several of whom are going on to college or special schools of music or art.

The Physical Training Department had already held its Field Day and an exhibition of drills, games and marching and closed the session with its usual Spring Festival which this year took the form of a Colonial May Day, the spirit of the early colonies being carried out in setting, costumes and dances.

The Music Department had one graduate in vocal and one in instrumental music, who gave their final concert on the night of May 25.

The Art Department had one graduate. The work of the art students was on exhibition throughout the afternoons of Friday and Saturday.

While there is no Dramatic Department in the school, all interested in that art have formed themselves into a club for the purpose of trying out their talents. They have lately given "The Knave of Hearts," a witty little farce. On Friday afternoon they presented "The Masque of Two Strangers," a quaint, symbolic play in the style which is being revived of late. "The Toy-maker of Nuremberg," written by Austin Strong, and presented by him and Cyril Maude in London, was given on Monday evening. All were well presented and much enjoyed by every one.

On Sunday, the Rev. Churchill Gibson, of Lexington, Va., preached the baccalaureate sermon in Zion Church, and on Tuesday morning Bishop Gravatt, of West Virginia, presided at the closing services when the presentation of the honors, and diplomas and the closing of the Link took place.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop
Rt. Rev. W. G. McDowell, Coadjutor.

"Get-Together Day" for Woman's Auxiliary.

The Woman's Auxiliary of Grace Church, Anniston, entertained on Monday, May 14, the branches of the Auxiliary from St. Michaels, Anniston; Holy Comforter, Gadsden; St. Luke's, Jacksonville; St. Peter's, Talladega, and Christ Church, Piedmont.

Mrs. C. M. Woodruff, president of the Grace Church Branch, presided at an inspirational meeting of the various branches, which concluded with a conference on missionary work, led by the Diocesan Executive Secretary of the Nation-wide Campaign.

Seventy Church workers, including three clergy, enjoyed a missionary luncheon, during which songs and readings, setting forth the work in various domestic and foreign fields, were rendered in costume. After luncheon all visited the clinic and hospital recently

opened at St. Michael's Church as a joint project of the two Anniston Parishes.

A reception at the home of Mrs. Woodruff concluded a great get-together day for the Auxiliary members of several counties.

E. C. S.

Dedication of Memorial Tablet.

Services, the simple beauty and dignity of which were in keeping with the lives of those honored, marked the dedication Sunday, May 13, in Saint John's Church, Montgomery, of a handsome bronze tablet to the memory of the late Governor and Mrs. Thomas Goode Jones, who had worshipped there for more than half a century, and whose families had been identified with the Church from its earliest days.

The dedicatory services were conducted by the Rev. Richard Wilkinson, D. D., rector of St. John's, at the eleven o'clock service and the historic edifice was crowded with hundreds of friends and citizens who came to do honor to the memory of the Governor and his wife. All classes and all denominations were represented and rarely has a more impressive service been witnessed.

The tablet, which was received for the Church by the rector, and by Dr. Herbert B. Battle and Hardwick Ruth on behalf of the Vestry, is placed on the west wall of the Church near the Jones family pew.

In his sermon Dr. Wilkinson paid a tender tribute to Governor and Mrs. Jones, and on behalf of the congregation of St. John's, Mr. Ruth, representing the Church Wardens, read a tribute to them, who in their lives labored so faithfully and earnestly for the welfare of St. John's.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

Annual Convocation.

The Thirty-ninth Annual Convocation of the Church in North Dakota has recently completed its sessions in All Saints' Church, Valley City. In most respects this is the most important Convocation of the Church in the District that has been held.

The first thing worthy of note was the First Annual Gathering of the Girls' Friendly forces in the District on the afternoon and evening preceding the opening of the Convocation. Miss May Case Marsh, one of the National Extension Secretaries, spent some time in North Dakota and she has established eighteen branches and seventeen candidate classes, with a total membership of almost five hundred members. At this meeting there were twelve branches represented by one hundred delegates. The establishment of this fine Society throughout the District means much in developing the future womanhood of the state.

The Bishop in his annual address made a very thorough and searching survey of the work and growth of the Church during the past Convocational year. He stated that during the nine years of his episcopate he had ordained eight men to the diaconate, seven of whom had entered the ministry from the District of North Dakota; and that he had ordained eight men to the order of priests, four of whom were of the seven from the Church in North Dakota. At the end of the year, 1922, there was one candidate for Holy Orders and four postulants.

The growth of the Church in the District during the year was noted especially in the growing efficiency of the

Church School work, particular mention being made of the Home Department which is reaching many of our scattered families; over one hundred and fifty children receiving Church instruction through this method, who would otherwise be without any Church teachings. Also the splendid beginning in the work among the young people in the Young People's Service Leagues and the Girls' Friendly Society.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Notable Work Done in One Parish.

The Rev. Sidney S. Bost, rector of St. Phillip's, Durham, has just rounded out a quarter of a century in that capacity and the anniversary, May 22, was the occasion of a special service on the twentieth and a reception on the twenty-second. Bishop Joseph B. Cheshire assisted in the anniversary ceremonies and preached the sermon. Mr. Bost went to St. Phillip's in 1898, and found three hundred and three baptized persons, with Church property to the value of \$6,100. There are now nine hundred and forty baptized persons, with Church property amounting to \$175,000. In this time Mr. Bost has endeared himself to everybody in the city.

Mr. Bost was the recipient of many presents—a beautiful silver set, from the parishioners; a handsome watch from the Rotarians; lovely silver vases from the deaf-mute colony, and others from friends and organizations.

A notable work done under Mr. Bost is the organization and establishment of a deaf-mute parish, which now has its own rector and enjoys its own autonomy. The Rev. R. C. Fortune, a deaf-mute of the parish, presented by Mr. Bost for the priesthood some time since, is the rector. The congregation now numbers sixty-five and is an example to the whole Church in the matter of spiritual ministrations to the deaf. A large Bible class for men, in West Durham, with an enrollment of three hundred, is also one of St. Phillip's outstanding feature.

Attesting the esteem in which Mr. Bost is held, it is estimated that a thousand persons attended the anniversary reception. Among them were Jew and Gentile, Roman Catholic and Protestant—people of all denominations.

T. F. O.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Wilmington Council of Churches Formed.

The Rt. Rev. Philip Cook, Bishop of the Diocese; the Rev. Richard W. Trapnell, rector of St. Andrew's; the Rev. Charles W. Clash, rector of Immanuel, and the Rev. Robert Bell, Vicar of Old Swedes, Wilmington, were among the clergy of Wilmington who have united with other evangelical ministers of Wilmington under a constitution forming a Wilmington Council of Churches.

At a well-attended meeting in the Young Men's Christian Association building on Thursday, May 17, Bishop Cook presented the proposed program, which includes a general survey of the entire city to determine the Church affiliations of each family, and an attempt, in cooperation with the Wilmington Board of Education, to promote week-day religious instruction in the several Churches. It is understood that

the Board of Education had previously expressed itself as favorable to the plan provided some organization of the Churches unitedly endorse the movement.

The Rev. Richard W. Trapnell was elected president of the Council, and Mr. George A. Elliott, a prominent Churchman of Wilmington, who was representing the Young Men's Christian Association, was made a member of the Executive Committee.

A budget of \$2,500 was pledged in the name of the various bodies who are uniting in the movement.

J. H. E.

Interesting Services in Old Church.

According to custom, the regular Whitsunday services were held in Old Christ Church on the King's Highway, Broad Creek. At the Holy Communion, the Bishop of Delaware being celebrant, was assisted by the Rev. F. A. Parson and the Rev. Louis L. Williams.

Evening Prayer was said by the Rev. Messrs. Darbie, Williams, Van Loar and Parsons. The sermon, on the Birthday of the Church, text taken from the Epistle for the day, was preached by the Bishop, and listened to, attentively, by about twelve hundred persons.

At this old Church, built 1771, services are held twice a year, and when the weather is favorable large numbers attend from Delaware and Maryland.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Anniversary Service for the Bishop.

Whitsunday was a happy day for the Bishop of Georgia, for May 20 was the fifteenth anniversary of his consecration, and his Diocese remembered him in ways that will be a loving memory to him. Bishop Reese planned to spend the day quietly with his family in Savannah, celebrating the Holy Communion at the morning service at Christ Church, where his consecration took place, but some "conspirators," as he styled them, planned otherwise, and he was given a delightful surprise. The morning of Whitsunday he was the recipient of a purse and quantities of telegrams and letters from friends all over the Diocese, and gifts of flowers from friends at home. The Bishop preached at the morning service and celebrated Holy Communion at Christ Church, addressed the pupils of the four Church Schools at their united Birthday Thank Offering service at St. John's Church in the afternoon, and gave the principal address at his anniversary service at Christ Church in the evening. The four parishes of Christ Church, St. John's, St. Paul's, and St. Michael and All Angels' united in this service. Members from all the choirs marched in the procession, and the local clergy with the pastor of the Independent Presbyterian Church, preceded the Bishop in the procession. Dr. Neal L. Anderson, pastor of the Independent Presbyterian Church, represented the ministers of Savannah, bringing greetings and congratulations from the other communions, and the Rev. S. B. McGlohon, rector of St. Paul's Church, gave a short introductory talk to the Bishop's address. Bishop Reese feelingly thanked his people for their loving remembrances of him, and urged greater service among his people for the Kingdom of God. The hymns and anthems were those sung at the Bishop's consecration.

E. D. J.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop.

New Church at Canton Nearing Completion.

The beautiful new St. Andrew's Church at Canton (the Rev. Clarence S. McClellan, Jr., rector) is nearing completion. The cornerstone of this building was laid with appropriate ceremonies last June. Built of river rock, with red tiled asbestos roof, and commanding an extensive view of the mountains from the hill top upon which it stands, this new Church is very Churchly in appearance and is considered to be one of the most beautiful in the entire State. Recently many handsome gifts have been given to the Church. These include a marble baptismal font from St. Martin's Church, Charlotte, N. C.; a large brass Celtic Cross for the altar, Dr. Wiley C. Johnson; seven-branch candlesticks, Mr. and Mrs. Damtoft; eucharistic candlesticks, St. Mary's Parish, Asheville; brass altar desk, All Souls', Biltmore; four brass altar vases, Nazarene Society, Asheville, in memory of the Rev. Henry B. Wilson; Lectern Bible, Massachusetts Periodical Club; Pulpit Bible, Mrs. C. S. McClellan, Sr.; Processional Cross of brass, Judge William W. McClellan, of Albuquerque, N. M.; sets of Prayer Books and Hymnals for Chancel use, Mrs. Clarence J. Hand and Mrs. Mary B. Swope; fund for altar equipment, St. James' Church School in Hendersonville, N. C.; pews, organ, altar, pulpit, lectern, choir stalls, communion rail, Bishop's chair, Litany desk, from a memorial fund. The Grounds' Committee have secured a rustic memorial cross, fourteen feet high for the Church lawn, and they will soon plant ornamental trees and flowers about the Church.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

A Friendship Dinner.

A Friendship Dinner was given to Miss Mary L. Cook, Diocesan Church School Secretary by the Church School Teachers of Greater Cincinnati at the Church of the Good Shepherd, Norwood, on the evening of Ascension Day.

About seventy-five persons representing the twenty Church Schools of the Convocation were present and also several representatives of the Woman's Auxiliary, under whose auspices Miss Cook came to the Diocese in 1918.

Miss Elizabeth Matthews, representing the National Woman's Auxiliary, and President of the Diocesan Branch at the time Miss Cook came to the Diocese and Mrs. J. D. Herron, President of the Church Service League, spoke at length and two-minute messages of appreciation were given by representatives of the several schools, interspersed with songs. At the close Bishop Vincent, in a graceful tribute, handed to the guest of honor a beautiful handbag containing a well-filled purse.

Miss Cook is leaving the Diocese this summer and takes up similar work in the Diocese of Kentucky next Fall. The best wishes of the officers, teachers and pupils of the Cincinnati schools will go with her.

A touching incident was the presentation of a note of welcome from the Rev. Dr. George T. Lawton, rector of the Norwood parish and principal of the Cincinnati Normal School, by Mrs. Lawton, the rector being too ill to at-

tend, but happily making a steady recovery after a long sickness.

Two beautiful memorial windows were dedicated recently at St. Thomas' Church, Terrace Park, by the rector, the Rev. Maxwell B. Long, to the memory of Mrs. William T. Irwin (Mary Louise) noted for benefactions and active interest in the Church near which her summer home, "The Ripples," was situated and to the memory of Mrs. Pearl Robinson Lambkin, daughter of Col. John Robinson, the veteran circus owner, also active in all good works.

C. G. R.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Plan Larger Service for All Christian Workers.

Rector and people of the Church of the Messiah, Brooklyn, the Rev. Dr. St. Clair Hester, rector, desire their Church equipment to be of larger service to the Borough of Brooklyn, and especially to all Christian workers, all forms of service. Announcement is made of an Early Summer Conference, to be held on the Tuesday evenings in June. Men will come direct from business. An aim is to make a beginning of an organization of workers for the Borough. That is, a centre where workers offer themselves, a training school, a method of exchange, and a place from which workers go out to serve. Only volunteers are contemplated. In the Conference plan the Church is assisted by the American Board of Applied Christianity and the Bronx Churchmen's League.

The Conference, modest for the first year, offers the four topics of Spiritual Foundations, Religious Education and how parents may assist, Courses of Training for Busy Men, and How to Enlist Laymen. The teachers will be Messrs. Morgan Cilley, head of the Messiah Training School; Charles A. Dittmas, a well-known educational worker of Brooklyn; Eugene M. Camp, of the Applied Christianity Board, and Robert H. Law, Jr., president of the Bronx League. Following the Conference steps will be proposed to organize a Brooklyn Serbon. In Messiah Chapel on Sunday, June 17, at 4:30, Biblical motion pictures of the reels President Harding pleads to be used in education, will be shown.

C.

COLORADO.

Rt. Rev. I. P. Johnson, D. D., Bishop.
Rev. Fred Ingley, Coadjutor-elect.

Meeting of Bishops and Council.

A meeting of the newly organized Bishops and Council of the Diocese was held at St. John's Chapter House, Denver, Tuesday evening, May 1. The following members were present: Bishop Coadjutor Fred Ingley, Dean Duncan H. Browne, of St. John's Cathedral; the Rev. B. D. Bagwell, of Pueblo; the Rev. Harry Watts, of Greeley; Prof. Charles A. Hutchinson, of Boulder; Malcolm Lindsey, W. W. Winne, E. L. Mazurette, Secretary; Mrs. C. G. Mantz and Mrs. Arthur A. Fisher. As chairman of the committee on publicity the Rev. Philip Nelson was present in an advisory capacity.

Reports were made and plans for the coming year, presented by the chairmen of the various departments, as follows: The Rev. Harry Watts, succeeding the

Rev. H. W. Prince as Chairman of the Department of Missions; Dean Browne, of the Department of Social Service, and W. W. Winne, of the Field Department.

The Rev. Philip Nelson spoke of the objects of the Publicity Committee in the Diocese.

The Dean Hart Memorial House at Evergreen, for Church conferences and vacations, has been enlarged and improved very extensively, through the generosity of Mrs. Winfred Douglas. The additions include a faculty house, a large assembly hall, and a swimming pool. The main building, which could accommodate fifty persons already, has been enlarged.

Among the conferences listed to be held are:

High School Boys' Conference (Diocesan), High School Girls' Conference (Diocesan), Church School Workers' Conference (Diocesan), School of the Prophets (Provincial), College Students' Conference (Colorado and Wyoming).

When not in use by these conferences, Hart House can be engaged by Church Schools, Clubs, etc.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

"Bishop Rhinelander Fund" Created.

Bishop Rhinelander's twelve years of service as head of the Episcopal Church in the Diocese of Pennsylvania is to be memorialized by the creation of a permanent fund, the income of which is to be used for Church work in the Diocese as the Bishop shall designate.

Decision to create such a fund was reached at a recent meeting of officials of the Diocese, Deans of Convocations, Department Chairmen and representatives of various Church Institutions.

No definite sum is aimed at. It is the desire of the committee in charge to have the fund represent the free will offerings of as many people of the Diocese as possible. Contributions to the fund will continue to be received for an indefinite period after June 3. The plan is to afford an opportunity for everybody to have a share in the fund, every dollar of which is to be set apart for Church work in the Diocese by Bishop Rhinelander before he relinquishes his Episcopal jurisdiction of the Diocese.

Colonel William P. Barba, Assistant Treasurer of the Diocese, has been appointed treasurer of the fund, which will be officially designated as "The Bishop Rhinelander Fund." The call to all members of the Episcopal Church to join in the testimonial, which will be presented to the Bishop at a date to be announced later, is signed by the Rt. Rev. Thomas J. Garland, Bishop Suffragan of the Diocese, and the Rev. Dr. J. DeWolf Perry, President of the Standing Committee of the Diocese, on behalf of the committee of thirty-six.

The Rev. Francis M. Taitt, D. D., rector of St. Paul's Church, Chester, was reelected Dean of the Convocation of Chester at its meeting held May 22, at Holy Sacrament Mission, Highland Park. W. F. R. Whittington, Ridley Park, was elected secretary, and Gerald Powell, Wayne, treasurer. The Rev. Charles Eder, Ridley Park, and Hutton Kennedy, Wynnewood, were elected delegates to the Diocesan Council.

Bishop Thomas J. Garland presented diplomas to twenty-three graduating nurses of the Episcopal Hospital Nurses' Training School May 24, in the

presence of many friends and relatives.

The exercises took place in the chapel of the hospital, and were followed by a supper on the roof garden of the Nurses' Home. The commencement speaker was Dr. Ross V. Patterson, a member of the staff.

Memorials: On Trinity Sunday morning in Zion Church, Philadelphia, the following memorial windows were dedicated: "The Resurrection," in memory of Mr. Charles Shane; "On the Road to Emmaus," in memory of Mrs. Jane Reynolds; "St. Peter," given in memory of her loved ones by Mrs. Eliza Jones.

Two Hundred and Twenty-fifth Anniversary Observed: On Trinity Sunday Trinity Church, Oxford, Philadelphia, celebrated its two hundred and twenty-fifth anniversary with special services. The rector, the Rev. W. Jansen, preached at the morning service; the Rev. W. B. Groton, of St. Thomas, Whitmarsh, addressed the Sunday School, and the Rev. L. C. Washburn, D. D., rector of Old Christ Church, Philadelphia, preached in the evening. R. R. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

A Notable Record.

The Church of the Holy Communion, the Rev. Dr. Henry Mottett, rector, is the mother of more Church and municipal projects that have profoundly affected city and nation than any other, Trinity not excepted. It was here that the City Mission Society, St. Luke's Hospital, the Society of St. Johnland, and many other great institutions were thought out and launched. The rector, whom all New York honors, has served fifty years, and at seventy-eight is vigorous, and heading a drive for \$250,000, with which to erect a Community House. Prominent men are on a committee and \$50,000 of the total was subscribed before the first committee meetings. Bishop Manning sent a letter of commendation, saying there could be no finer aim. Years ago the retail dry goods district was around the Holy Communion corner in Sixth Avenue. It departed, but a great downtown business and residence location and district remain. At the first committee meeting Dean Robbins and Mr. Stephen Baker were speakers.

Church Club Luncheon: Mr. Hobart Retires as President.

At the annual luncheon of the Church Club resolutions were presented to Mr. Henry Lee Hobart, in appreciation of five years' of service as president of the club. The resolutions were beautifully engrossed and bound. Mr. Hobart is retiring, and has been succeeded by Mr. Henry Goddard Leach. The resolutions recite the story of the service of the club since the spring of 1918, and then recount the services of Mr. Hobart in building up the membership. During his administration two hundred and ninety new members were received. A significant resolution adopted at the luncheon was the following:

"Mr. Hobart has worked also to remove the impression which at one time prevailed that the club was too exclusive and was lacking in life and enterprise, and we feel that deliverance from these reproaches is due in large

measure to the vigorous personality of our retiring President, his cordiality and unruffled good temper, and his determined and enlivening energy."

It is safe to report that the Church Club of New York never in its long history did better work than while Mr. Hobart was its president, and was never a greater factor in the Church life of New York than it is today.

The Oxford Movement: A service was held in Trinity Church on the evening of Whitsunday to commemorate the beginning of the Oxford Movement. The preacher was the Rev. Shirley C. Hughson, of the Order of the Holy Cross, who deplored the liberal tendencies of the day.

St. Thomas' Church, the Rev. Dr. Ernest M. Stires, rector, has commemorated the war service of the Salvation Army with a wood carving on one of the miserere seats on the epistle side of the choir, representing the effective work done by the Salvation Army workers, with the American soldiers in France.

Memorial Baptismal Font: "Erected by the congregation of the Intercession as a thank offering for the twenty years' of service of Milo Hudson Gates," reads the inscription on the face of the step upon which rests the memorial baptismal font, the cherished ambition of the vicar, and which has been consecrated in the Chapel of the Intercession. The Rev. Caleb R. Stetson, D. D., rector of Trinity Parish, delivered the sermon.

The font is considered one of the largest and finest in America. It is of Ohio stone and rests on two steps of the same material. The upper part is duo-decagonal, the bowl having twenty-four panels, each symbolic of some Christian virtue.

The font is surmounted by a magnificent cover which is octagonal, with doors. The eight panels in the doors represent the coats of arms of the New York Diocese, New York City, Trinity Parish and of the vicar. In bas relief are: St. John the Baptist, St. Philip, the Baptism of Ethelbert, Saint and King, by Augustine, and the baptism of Virginia Dare, the first white child baptized in the United States.

The Little Church Around the Corner announces, through its new rector, the Rev. J. H. Randolph Ray, former Dean of Dallas Cathedral, that the forms of services as obtaining at the Church since its founding will be continued save that the music will be much improved. Indeed, the plan is to make the music the feature of the Church public services on Sundays. Mr. J. M. Helfenstein, long leader at Grace Church, became Transfiguration leader on September 1, and will create a Choir School on lines of Grace and other New York parishes, as a memorial to Dr. Houghton.

St. George's Parish, the Rev. Dr. Karl Reiland, rector, got the city's permission to block off a whole street and in it, on a night when the weather was most unfavorable, had 5,000 people in a block party. It was a St. George's get together, and the social element which helps the parish much in good works as well as in money, was present in force. The ringing of the Church bell roused the East Side and started the enjoyment. There was a procession out of doors by the vested choir. Motion pictures were shown, the police band played. In an address Dr. Keil and commended the whole plan because he said it is a "great thing to have the Church teach the lesson that religious

people ought to be the happiest of all people."

Offering to Missions: Again a public service of Sunday-school teachers and children of Manhattan and the Bronx was held in the Cathedral to present the offering to missions. More than 2,000 attended, and the sum presented was a little more than \$36,000. The school giving the largest amount was the Intercession of Trinity Parish.

The Tyson Lectureship Foundation has been incorporated, with the Rev. Dr. Stuart L. Tyson as treasurer, an attorney-at-law, Sanford Robinson, Esq., being elected president. A meeting for organization was held in the private library of the late J. Pierpont Morgan.

On the executive committee are Bishop Shipman as chairman of the membership committee, and the directors include the Rev. Dr. Hugh Birkhead, of Baltimore; the Rev. Dr. Frank W. Crowder, St. James, New York; the Rev. Percy T. Edrop, the Reformed Episcopal minister who lately entered the Church; the Rev. Dr. Frank H. Nelson, of Cincinnati; the Rev. Dr. Endicott Peabody, of Groton School; the Rev. Dr. Leighton Parks, of St. Bartholomew's, New York; the Rev. Dr. Charles O. Scoville, of Trinity, New Haven; the Rev. Dr. Robert Johnson, and the Rev. Rev. Dr. Robert Johnston, and the Rev. Washington; Dean Rousmanierre, of St. Paul's, Boston, and the Rev. Dr. Elwood Worcester, founder of the Emmanuel Movement.

C.

WASHINGTON.

Daily Vacation Bible School.

The Board of Religious Education of the Diocese of Washington, announced the organization of a daily vacation Bible School to be held this summer at the Chapel of the Good Shepherd. This school will be in charge of Mr. Manly Cobb and Miss Emma W. Abbott, both superintendents, respectively, of the Senior and Primary Departments of Good Shepherd Sunday School. Mr. Cobb has had previous experience of this kind, having been director last Summer of the daily vacation Bible school at St. Paul's Church, Alexandria. The proposed school at the Chapel of the Good Shepherd is the first of the kind to be held in Washington under the auspices of the Episcopal Church, but will minister to all children in the neighborhood, regardless of Creed.

The Rev. Thom Williamson, Jr., has resigned his rectorate of the Church of the Advent to become rector of the Church of the Ascension, of Middletown, Ohio, and will leave Washington August first. Mr. Williamson has been in the ministry only a few years, having been ordained to the priesthood in 1921 and becoming rector then of Advent Parish, but in this short time has been of such valuable service in his parish and in the Diocese, that the announcement of his separation from this Diocese will be heard with great regret by many. Some of his special diocesan interests have been the Episcopal Church Home, St. Anne's Home for Colored People, of which he is a trustee; the Diocesan Board of Christian Social Service, of which he is vice-president; the Diocesan Board of Publicity, of which he is chairman, and the Church Militant, for which he has just begun his duties as editor-in-chief.

Mr. Williamson was formerly an officer in the United States Navy, serving in that position up to the time of his decision to enter the ministry. His

leaving will be a loss to the Diocese of Washington, whose people wish him well in his new work.

M. M. W.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Honor Archdeacon Neve.

On May 23, the cornerstone of Neve Hall, the new Community House, near Hickory Hill, in Albemarle County, was laid with appropriate services.

It was most fitting that the services should be held on this date as it was the thirty-fifth anniversary of Archdeacon Frederick W. Neve's mountain mission work and the sixteenth anniversary of Miss Marcelyn E. Buxton, the president of the Mountain Mission Mite Society, which was started by her for building of mission houses with facilities for brightening the lives of the boys and girls of the mountain section.

Neve Hall, a stone building combining a workers' home and a community house, will be located on the new State Highway to Lynchburg on a knoll rising out of a narrow valley which divides the foothills of that region. It will serve a population of 1,100 in the region comprising the University Missions, under the charge of the Rev. Noble C. Powell, rector of St. Paul's Memorial Church at the University of Virginia. The increase in the work in recent years has made it necessary to provide additional facilities for those in charge.

The Annual United Thank Offering Service of the Junior Auxiliaries of Richmond was held Sunday afternoon, May 27, at the Church of the Ascension, Highland Park. The rector, the Rev. P. A. Arthur, conducted the service, and the address was made by the Rev. William E. Cox, rector of the Church of the Holy Comforter.

Fifteen branches were represented and the offering amounted to \$175.41. The largest offering was made by St. Thomas' branch, who gave \$34.25.

The Thank Offering is purely voluntary, and has grown every year, being presented with the Woman's Auxiliary offering at the General Convention. Miss Anna Purcell, custodian in the Diocese, reported that the Juniors of Virginia gave through this one channel \$1,000 at the last Triennial.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

First Annual Diocesan Convention.

At its first annual Diocesan Convention in Christ Church, Greenville, May 8-9, the new Diocese of Upper South Carolina adopted an important proposal promulgated by Bishop Finlay embodying a plan for a Young People's Training Camp. This proposal was made by the Bishop in his address to the convention, and the site has already been selected in the mountains of Western North Carolina, some twenty-five miles from Greenville, S. C. There will be two ten-day periods—one for girls and the other for boys—beginning on June 4, and the Rev. F. A. Juhan, the rector of Christ Church, Greenville, will be in charge. Each parish and mission in the Diocese will be entitled to send two boys and two girls to this camp. This Diocesan camp idea was one of the outstanding features of this first convention.

In the course of his address, the Bishop recommended the appointment of a Special Commission on Industrial

Work, in order to enlarge the work of the Church among the industrial population of the Diocese. He said: "The growth of the industrial population constitutes one of our greatest opportunities. Our efforts have been scattered and few in this direction, and as I believe at least, we have not always had wise policy. I am fully convinced that we have done too much for the people, both in the way of material assistance and leadership. This has a two-fold effect. It has tended to limit our membership to those who were lacking in independence and self-respect, and it has failed to develop a sense of responsibility and to produce a practical efficiency in carrying out the work of the Church."

The Bishop also stated that the necessity for extending the work of the Church to rural districts and among the Negro population is a great challenge to the Church. He strongly advocated the selection of a suitable community in the Diocese wherein could be worked out the idea of a rural church combined with a community center, as a demonstration of what our Church can do along this line. "A new day is dawning for the country church, and a new field opening for Church work. The country church must be made a community center, and not merely a place of worship."

The proposal to change the date of the annual Diocesan Convention from May to January brought forth considerable debate, but was finally decided in favor of the third Tuesday in January, in order to begin the financial year of the Diocese closer to the fiscal year.

In connection with the report of the Committee on Constitutions and Canons, a prolonged debate was held on the question of the admission of women delegates to the Diocesan Convention. The women were denied the privilege, by a vote of 47 to 17. It was deemed unwise to legislate in this matter beyond what had been done at the General Convention last year. It was further voted to delay further consideration of the revision of the Constitution and Canons until the next convention.

On Wednesday evening the Rev. John A. Welbourn, of Tokyo, Japan, who has been in the missionary field for twenty-four years, preached a masterly sermon on the subject, "Japan."

This sermon was followed by an address by Mr. G. Frank Shelby, General Secretary of the Brotherhood of St. Andrew, who spoke on the subjects, "The Altar in the Home" and "The Older Boy."

The next convention will meet in the Church of the Advent, Spartanburg, on January 15, 1924.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Nineteenth Annual Convention of the Diocese.

"The War to Prevent War," of which we have heard so much, must be carried on by peaceful means, by lessening and explaining away of hatreds, and the gradual reduction of armies to a size sufficient to act as a police force to protect against robbery and crime. One-fourth of the manhood of Europe is under arms or under drill, we are told, and these nations are kept poor paying for such immense military establishments. What is wanted is not soldiers, but school teachers, physicians, instructors in agriculture. They want more railroads and canals, and better

houses in which to live," declared Bishop Darlington in his address to the Nineteenth Annual Convention of the Diocese held in St. Luke's Church, Altoona (the Rev. George R. Bishop, rector), on Tuesday and Wednesday, May 8 and 9.

The Rev. F. T. Cady, of Tyrone, and the Rev. P. H. Asheton-Martin, of Mount Joy, officiated, at the opening service, at the close of which the Convention proceeded to the election of officers. After twenty-eight years of continuous service, first as Secretary of the Diocese of Central Pennsylvania, then of Harrisburg since its organization, Major-General Charles N. Clement, of Sunbury, declined renomination, and nominated the Rev. Archibald M. Judd as Secretary of the Diocese, who was unanimously elected. Bishop Darlington expressed the high esteem of all, and their appreciation of the valuable and self-sacrificing service of General Clement, which the members of the Convention supported by a rising vote.

General Clement was later elected Chancellor, on the nomination of Edgar Munson, a son of LaRue Munson, who had held that office from the organization of the diocese until his death a few months ago.

The Ven. William Dorwart was elected assistant secretary, and Mr. Richard M. Wharton was elected treasurer.

The following were elected to the Standing Committee: the Rev. Messrs. Rollin A. Sawyer, Leroy F. Baker, Floyd Appleton, Ph. D., William Heakes, Lewis Nichols; Messrs. T. S. Hamilton, Ralph T. Smith, F. P. Sellers and F. K. Lukenbach.

The Churchman's Banquet, one of the features in connection with the meeting of the Annual Convention, was held in St. Luke's Parish House, covers being laid for more than two hundred guests. Walter B. Seward acted as toastmaster, and introduced the speakers of the evening. Major Lynn G. Adams, of the Pennsylvania State Police, said he would make a "dry" talk! People who oppose the Eighteenth Amendment are in rebellion against the Constitution of the land, he said. Never was there so much need for militant Christian citizenship, which means obedience to law. No one can ever convince him, he said, that the Eighteenth Amendment is not one of the greatest blessings ever given to this country.

Bishop Darlington's theme was "Views and Reviews of Egypt and the Holy Land."

The next meeting of the Convention will be held on May 13, 1924, in St. John's Church, Lancaster, the Rev. Henry Lowndes Drew, rector.

The Fifth Annual Service of the Church Schools of York and Lancaster Counties for the presentation of the Lenten offering was held in St. Paul's Church, Columbia, the Rev. G. F. Caruthers, D. D., rector, on Whitsunday afternoon. The large Church was crowded, and the offering presented this year exceeded that of the previous year by \$600. The banners of award were presented by Bishop Darlington, who also made the principal address. The banner for the largest per capita offering of schools with an enrollment of less than one hundred scholars was awarded to All Saints' School, Paradise, the Rev. Harry F. Auld, rector. The banner for the schools numbering more than one hundred scholars making the largest per capita offering was awarded to St. John's, York, the Rev. Paul S. Atkins, rector. The following clergy officiated in the service: The Rev. Messrs. P. H. Asheton-Martin,

Mount Joy, Azael Coates, Manheim; A. P. Wilson, Marietta; G. F. Caruthers, D. D., Columbia; Harry F. Auld, Paradise, and Paul S. Atkins, of York.

A. A. H.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Notable Ascension Day Services.

Ascension Day this year was memorable in the annals of the Diocese for the way in which it was observed. There were early celebrations of the Holy Communion in the various parishes of the city suburbs; and at eleven o'clock the clergy of the diocese, with the Bishop, took part in the annual festival observance of the Feast of the Ascension, at the Church of the Ascension, Pittsburgh. There was special music, and the sermon was preached by Bishop Mann. At the close of the service the congregation was handsomely entertained at luncheon in the Parish House.

In the afternoon there was a service of dedication of the new Diocesan Offices in Trinity House, Pittsburgh, with a very large attendance on the part of the clergy and congregations of the city and suburban Churches. There were short addresses by the Rev. Dr. Kammerer, rector, and Mr. Southard Hay, Warden, in behalf of Trinity Church. The Rev. John Dows Hills, D. D., President of the Standing Committee, spoke in behalf of the Clergy of the Diocese; the Rev. Dr. H. A. Flint, Executive Secretary, and Mr. James E. Brown, vice-chairman of the Board of Trustees, told of what the new offices meant to the Diocesan work. Mrs. Charles Bailey, Diocesan President of the Woman's Auxiliary, made an address in behalf of the women workers in various organizations, and Bishop Mann summed up the whole matter as Diocesan Head. The service was followed by inspection of the various offices, and a reception by the Woman's Auxiliary.

At 6:30 there was a Missionary Dinner at the Fort Pitt Hotel, to consider plans for the meeting of the quota for the general work of the Church for 1923. The Rev. A. W. S. Garden, rector of Emmanuel Church, was Toastmaster; and the speakers were: Mr. Lewis B. Frankling, Treasurer of the National Council, and Bishop Mann. Over seven thousand dollars was given toward the completion of the sum not already pledged by the parishes toward the \$71,000, which is Pittsburgh's share of the Budget for 1923. There was a fine spirit of enthusiasm in evidence at the gathering.

The First Ingathering of the United Thank Offering of 1923 took place at the monthly meeting of the Pittsburgh Branch of the Woman's Auxiliary, at St. Matthew's Church, Homestead. There was a celebration of the Holy Communion by the Bishop of the Diocese, who made an address and received the offering, which now amounts to almost two thousand dollars. Luncheon was served by the ladies of St. Matthew's, and the meeting was continued throughout the afternoon. The meeting was largely attended and much interest and enthusiasm were displayed in the Missionary Work.

Returns from all but four parishes and missions have come in from the various Church Schools, from the Lenten Mite Boxes, showing a total of contributions to date of \$10,600, an increase over the amount given last year.

The Clerical Union had its May meeting in Emmanuel Church, Pittsburgh, on Monday, the twenty-first, Bishop Mann officiating at the celebration of the Holy Communion. The Rev. Walter N. Clapp was reelected president, and the Rev. Herbert Jukes secretary for the season of 1923-4. Instead of a set paper being presented, the meeting took the form of a round table, Bishop Mann as leader. Various phases of Missionary Work were discussed, and an enjoyable time was had.

LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop.
Rt. Rev. W. B. Stevens, D. D., Coadjutor.

Consecration of St. Mark's, Upland.

St. Mark's Church, Upland, was consecrated on St. Mark's Day by Bishop Stevens, in the presence of the Dean of the Convocation and a large gathering of clergy and laity. Under the rectorship of the Rev. Bert Foster an indebtedness of over \$3,000 has been cleared off, the size of the congregations increased, and much spiritual activity aroused.

Spring Conference, Young People's Fellowship.

Ninety-eight young people, members of the Young People's Fellowship of the Diocese of Los Angeles were present at the opening Corporate Communion of the Spring Conference of the Fellowship, held at Christ Church, Ontario, April 29. After the service, which was held at 8:30 A. M., breakfast was served at the Hot Point Club to a total of one hundred and thirty-five. After breakfast the delegates and visitors drove to one of the canyons in the mountains back of Ontario, where the meeting was called to order. Mr. Fenton Barrett, of the Long Beach Fellowship, presided. Mrs. Carroll, Organizing Secretary, called the roll and one hundred and twelve answered, representing nearly every Fellowship in the Diocese. The meeting was opened with prayer by the Rev. C. B. Scovil, Executive Secretary for Religious Education and Advisor to the Fellowship. Mr. Barrett spoke on "What Can the Young People's Fellowship Do in the Parish," Mrs. Carroll on "What Can the Fellowship Do in the Diocese," and the Rev. Mr. Scovil on "Devotional Life of the Fellowship." Conference followed, and then luncheon was served. The next Conference will be held at All Saints' Church, San Diego, in the fall.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

The Annual Council: Experiment a Success.

East Carolina's experiment with its annual Council this year proved beyond doubt that people can be enlisted in an effort to get a wider recognition of the Church's claim and a more vivid conception of the Church's task. A five-day session of the fortieth annual Council, held in St. James' Church, Wilmington, beginning May 13, mixed legislation, inspiration and information in such a way as to hold the attention of the large number of delegates throughout the entire time.

Meeting for a brief business session on the evening of May 12, the Council reelected the Rev. R. B. Drane, D. D., as president, and the Rev. W. R. Noe, as secretary. Adjournment was taken for Sunday, a day which proved to be the most memorable in the history of the Diocese.

Beginning with a celebration of the Holy Communion in every Episcopal Church in the city, Sunday, the opening day of Council, was filled to the brim with worship and inspiration. Again at eleven o'clock there were services in all of the Churches. The Very Rev. Berryman Green, D. D., Dean of the Theological Seminary in Virginia, was the special preacher at St. James'. In the afternoon the Rt. Rev. Thomas C. Darst, D. D., delivered his annual address to Council, in St. James' Church. The addresses dealt specifically with problems and opportunities within the Diocese; calling attention especially to the effective work being done by the missionary clergy. The Bishop noted the present shortage of clergy in the Diocese, but expressed his belief that a full staff would soon be secured. He stated that the work of the women the past year had been of exceptional effectiveness, and that the work of the Colored Churches showed progress.

In the evening a tremendous crowd filled the Academy of Music to hear addresses by Dr. B. F. Finney, vice-chancellor of the University of the South; the Rev. Dr. R. W. Patton, representative of the National Council; and Bishop Darst. Dr. Patton's address was the first of a series of four addresses that thrilled Council audiences. He threw down a challenge to Christian people to accept the responsibility of Christianizing the whole world. Dr. Finney spoke interestingly of the past, present and future of the University.

Monday was devoted to the business of the Council, in an effort to get the references that were to follow. Reports from the Standing Committee, trustees and boards reflected a satisfactory condition of diocesan and inter-diocesan institutions. One important matter introduced was the report of a committee, recommending the acceptance of an offer to turn over St. Paul's School, Beaufort, to the Diocese to be operated as a diocesan school for boys and girls of limited means. This matter was finally referred to the Bishop and Executive Council, and this body has it under advisement.

A feature of Monday's business session was an address by the Rev. Dr. Berryman Green, of the Virginia Theological Seminary, who spoke feelingly of the difficulty that all seminaries are facing now in the education of men for the ministry. He said that the problem of assimilating the assured results of modern scholarship in an atmosphere of suspicion and debate, and at the same time holding fast to the fundamentals, was a most pressing one. He spoke of the short of the clergy, but hopefully reported that the Virginia institution was now filled to capacity.

The experimental feature of this year's Council was the addition of three days of conferences on various phases of the Church's work. These conferences were conducted by leaders drawn from the whole Church. They included the Rev. R. W. Patton, who spoke at the evening services on the Church's Program; Mr. W. A. Aery, Publication Secretary of Hampton Institute, on discussion group methods; the Rev. F. D. Goodwin, of Warsaw, Va., who spoke on rural Church problems; Mr. G. Frank Shelby, who spoke on the work of the Brotherhood of St. Andrew; Mr. C. A. Tompkins, Assistant Treasurer of the National Church, on Church finance; the Rev. Messrs. J. N. Bynum, F. D. Dean and George W. Lay, on Christian Social Service; the Rev. Theodore Partrick, Jr., on Church publicity; the Rev. Gordon M. Reese and Miss Rena Harding, on Young People's Work. Miss

Frances H. Withers conducted conferences on religious education, while Miss Grace Lindley dealt with the work of the women generally.

Perhaps the feature of the conferences which attracted the most attention was the work of the young people. There were about one hundred in attendance, from all parts of the diocese. From these conferences there will result a number of chapters of the Y. P. S. L. The majority of the delegates remained for the conferences.

The Woman's Auxiliary and Parochial Societies of the Diocese held separate business meetings in a near-by auditorium, presided over by Mrs. James G. Staton, the President. The annual report of the societies was read to Council by the Chaplain, the Rev. George E. Manson, and it showed great activity on the part of the women during the past year.

The Colored Churchmen were present for the business session of the Council, but held their annual Convocation during the three days devoted to the conferences. The dean, the Rev. R. I. Johnson, presided. Bishop H. B. Delaney, colored suffragan Bishop, was present for a part of the session. A feature of Convocation was the ordination to the priesthood of the Rev. J. E. Holder, of Kinston.

There were many delightful courtesies shown their visitors by the people of Wilmington. Bishop and Mrs. Dart received the delegates and visitors on the lawn of the Bishop's House in a beautiful reception on Tuesday afternoon. A trip to Wrightsville Beach on Wednesday afternoon was greatly enjoyed. The young people, under the leadership of Mr. Reese and Miss Harding, entertained the grown-ups, adding to the pleasure of the afternoon. On the last evening of the Council there was present in St. John's Church the Centennial pageant, the Church's Mission. It was a fitting climax to the largest and best Council East Carolina has ever had.

Election of Diocesan officers and committees resulted as follows:

Bishop and Executive Council: The Rev. Messrs. W. H. Milton, George W. Lay, Archer Boogher, J. N. Bynum, Stephen Gardner and Theodore Partrick, Jr.; Messrs. George B. Elliott, B. R. Huske, J. R. Tolar, Jr., G. V. Cowper, E. K. Bishop, G. C. Royall; Mesdames J. G. Staton, S. P. Adams and Richard Williams.

Standing Committee: the Rev. Messrs. R. B. Drane, F. J. H. Coffin and W. O. Cone; Messrs. Frank Wood and J. G. Bragaw, Jr.

Council accepted the invitation of St. Paul's, Clinton, and will meet there in 1924.

T. P. Jr.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

The Annual Convention.

The Forty-ninth Annual Convention of the Diocese was held in Trinity Cathedral, Newark, May 15 and 16, with a very large attendance and with close attention to business for a day and a half.

Bishop Lines' address was a plea for steadiness and courage and hope in definite Christian teaching and the generous presentation of the same. He presented action with unwavering faith in the Christ as the remedy for perplexities and made an earnest plea for a public opinion, which would demand peace, disarmament and an endeavor to help the world out of its confusion. He spoke of obedience to the Eight-

teenth Amendment to the Constitution as binding upon all the people and asked the clergy and people to maintain a strong interest in Church unity.

Bishop Stearly presented the main features of the work of the Diocese during the year and the duties of the officers of the parish in a strong way, with many practical suggestions.

The statistics of the Diocese show one hundred and forty-four parishes and missions, one hundred and seventy-one clergy, twenty-three postulants and candidates. In 1922 there were 2,353 baptisms, 2,338 confirmations. The communicants reported are 48,824, a gain of 5,000 over last year's report, the increase due to a concerted effort to look up and bring back lapsed communicants.

The former officers were reelected without much change. Archdeacon Carter declined to serve longer as a member of the Standing Committee, and the Rev. Luke White, of Montclair, was chosen in his place.

The deputies to the Provincial Synod, meeting in New Jersey next November, are the Rev. Messrs. George P. Armstrong, W. V. H. Filkins, C. E. Hutchison, F. B. Reazor, M. A. Shipley, C. T. Tinker; Messrs. A. E. Barlow, J. W. R. Besson, C. A. Burhorn, G. W. Hulsart, George W. MacLagan and H. J. Russell.

A very hearty vote of congratulation and good wishes for the Rev. Archdeacon F. B. Carter upon the completion of fifty years of service in the ministry, was passed. A large committee was appointed to arrange for the observance next year of the fiftieth anniversary of the organization of the Diocese of Newark.

The outcome of the Rev. Dr. Gwynne's vigorous presentation of resolutions concerning marriage and divorce, was a hearty approval of all the efforts to restrict the evil of divorce and approval of the action of the General Convention. A new Canon was passed allowing all Missions, whether Diocesan or Parochial, whose standing is approved by the Bishop and the Board of Diocesan Missions, to elect three delegates to the Diocesan Convention, and to have a one-half vote, while the parishes have one vote.

Unusually interesting reports were made by the Cathedral Chapter; the two Diocesan Hospitals, St. Barnabas and Christ Hospital; the Commission on Religious Education, and Social Service; the Laura Augusta Evans' Home for Orphaned Children at Madison; the Church Mission of Help, Bonnie Brae Farm, Girls Friendly Society, and the Young People's Fellowship.

A committee was appointed to consider the announcement from the General Convention of the proposed changes in the Book of Common Prayer and to keep the subject before the Newark Conventions.

On the evening of the first day of the Convention, the Church Club of the Diocese gave a dinner to all the members of the Convention, at which speeches were made by the two Bishops, the Rev. Dr. Bowie of Grace Church, New York; Mr. J. Goddard Leach, President of the New York Church Club; Mr. Frederick W. Hinrichs, Mr. James R. Strong, on Eagle's Nest Farm; Canon S. G. Dunseath on Social Work in the Diocese, and the Rev. Louis W. Pitt, on the Chestnut Hill Conference for Boys.

A resolution earnestly commending the approaching Conference on Faith and Order to the Clergy and people of the Diocese was passed.

The spirit of the convention was good and there was a feeling that while there was no very remarkable legislation, it was a very profitable session.

Family Department

JUNE.

1. Friday.
3. First Sunday after Trinity.
10. Second Sunday after Trinity.
11. Monday. S. Barnabas.
17. Third Sunday after Trinity.
24. Fourth Sunday after Trinity. Nativity S. John Baptist.
29. Friday. S. Peter.
30. Saturday.

Collect for First Sunday After Trinity.

O God, the strength of all those who put their trust in Thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee both in will and deed; through Jesus Christ our Lord. Amen.

For the Southern Churchman.
The Shepherd.

Evelyn A. Cummins.

A summer day, a pasture green,
A sky of blue and butterflies;
A barefoot boy who lies at rest,
His brown arm thrown across his eyes;
A white cloud and a passing breeze,
The cropping sheep, sweet clover's smell,
The bees, the murmur of a brook,
Far off the sound of vesper bell.

The scene brings to my heart the psalm
That sings, The Lord our Shepherd is,
He leads us on, restores our souls,
Our paths are straight if we are his;
When we the shadowed valley cross
The Shepherd still will comfort us.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

Our Lord's Last Journey to Jerusalem.

The Rev. Louis Tucker.

From Luke's remark that Our Lord went through the midst of Samaria and Galilee—that is, along the border between them—Edersheim conjectures that Our Lord made a detour along the northern frontier. John Mark notes, among those who followed, many women who came up with Him to Jerusalem. As one of these was Mary, His Mother, we adopt Edersheim's suggestion that, leaving Ephraim and keeping near the boundary as a precaution against possible arrest, He went to meet her and take her and her friends to Passover.

His mother may not have been with Him at other Passovers, though we think she was; but the sense of impending doom was on them all—doom or triumph. Great events were near. His mother and the women who drew around her felt that they must be at Jerusalem now.

On this trip great multitudes followed Him and He taught and healed them. The land was filled with wayfarers, going to Passover. Through all their parties and bands spread the news that the Prophet of Galilee had emerged from retirement and was curing sick people. Naturally, every pilgrim wanted to see the wonder. The bands

in their thousands converged upon Him, and He went up to Jerusalem attended, literally, by tens of thousands of people. His mother was with Him. This time at least, if never before, she saw Him in His power, surrounded by adoring multitudes and working miracles of healing and of love.

Our Lord was walking among His own Passover band. They were followed, enveloped, pressed upon, by a great multitude. Progress was slow. He halted to cure sick people. The regular route of all bands was through Perea, to avoid Samaria, recrossing Jordan near Jericho. The incident of the Ten Lepers must therefore have happened in Perea.

Ten men that were lepers lifted up their voices and said:

"Jesus, Master, have mercy on us."
"Go, show yourselves to the priests."

This was probably not the whole conversation. The Evangelists give only a synopsis of most talks. It was carried on from a far off; that is, by shouting. And as they went they were cleansed.

Imagine yourself legally dead. You cling to life only from instinct and the dread of suicide. Intellectually—apart from instinct—you know it would be much better for you to die. Few laws are binding on you. You live precariously on the grudging charity of the poor who are afraid of you, and you must do nothing which would stop their gifts, for starvation is even more painful than death by leprosy. You can extort food from any householder by threatening to enter his house. He would stone you out, but must spend a month's wages in disinfecting. It is cheaper to give you some bread. The sanitary precautions of the leper-ritual are binding on you, on pain of being starved or stoned, but, with that exception, you are desperate and do as you please. Even the swarm of insane, the homicidal maniacs with which the waste places are infested, shrink from you. You are, however, sick, feeble in body and will, and take much less advantage of this lawless freedom than would a well man. You are under no religious restraints. You are not sure there is a future life and hope there is not, for your disease is held by the whole nation as proof positive that you are already damned.

In this state you hear of a greater doctor who has cured many like yourself. That he is also a religious teacher does not concern you. Free treatment is not connected in your mind with religion, but with royalty. The doctor is rightful king of the country and much too grand a person to take pay.

But the royal blood which accounted for His curing without money and without price, and hence diminished faith, accounted also for His authority and hence increased obedience. To the common people He was King. The obscurest plowman knew that. At once a peasant and a king—it was a picturesque contrast sure to stick in the minds of peasants. Jerusalem, being citified, did not realize. No one is so provincial, in all but city affairs, as your true city-dweller. All the rest of the nation knew. Now a king, when you ask favors of Him, is to be obeyed. If not He may withhold the favor

Therefore the ten lepers obeyed with exactness. They started for the nearest priest. The tribe of Levi and family of Aaron, priests of the Temple, were the only ones with legal right to pronounce a man levitically clean, and the King meant to enforce the law.

How it feels to be cured of leprosy no one knows, but the Samaritan felt his cure. He turned back and thanked the Lord. There is a babel of comment. From the confusion we learn that the Jewish law to show one's self to a priest was not binding on a Samaritan, and that falling at Jesus' feet, acknowledged His royalty, which a Samaritan could do without political consequence, but a Jew could not. Our Lord said:

"Were there not ten cleansed? But where are the nine? There are not found any that returned to give glory to God save this stranger. Arise, go thy way. Thy faith hath made thee whole."

A Princely Act.

A beautiful story is recorded in that wonderful journal, the Children's Newspaper. The Prince of Wales was invited one day to visit a little private hospital where were thirty-six men so terribly injured in the war that there was no hope of release. The prince arrived on the day appointed and saw the patients, all but seven who had been omitted: "For my sake or theirs?" he asked. "For yours, sir," was the answer. The prince insisted on seeing these men so tragically disfigured, and thanked each of them. When he was leaving the ward he said: "But there were only six men here—where is the seventh?" No one, he was told, could see the seventh. Blind, deaf, maimed and disfigured out of the likeness of humanity, this seventh man lay in a room by himself.

"You must not see him, sir," said one of the officials.

"I must see him," said the prince.

"Better not, sir. You can do him no good. And—the sight is terrible."

"Still, I wish to see him."

One member of the staff accompanied the prince into that little darkened room of unutterable tragedy. He relates that the prince walked firmly to the bedside, that he turned very white, but stood there with bowed head, looking at the man who could neither see him, nor hear him, looking at that awful wreck of manhood, as though he would see the final anguish of murderous and monstrous war. Then, very slowly, the prince stooped down and kissed the man's face.

When he rose it was as if another Presence had come into that room.

Where is Heaven?

Where is Heaven? Is it not
Just a friendly garden plot,
Walled with stone and roofed with sun,
Where the days pass one by one,
Not too fast and not too slow,
Looking backward as they go
At the beauties left behind
To transport the pensive mind.

Does not Heaven begin that day
When the eager heart can say,
Surely God is in this place,
I have seen Him face to face
In the loveliness of flowers,
In the service of the showers,
And His voice has talked to me
In the sunlit apple tree.

—Bliss Carman.

For the Southern Churchman.

Prayer.

Eugenie du Maurier.

Prayer is one of God's greatest gifts to mankind. It is more than a form of words; it has an inner heart. It may be no more than a talk with God, but many things are made right by such a talk. The spirit of fellowship transcends all supply of needs, and yet needs are supplied. Prayer brings an answer that is always greater than the thing asked for; it brings the soul in touch with God. The help we crave and the help we receive is only a small part, God and the things of God are made real. The great gulf fixed by sin and death is crossed again and again by prayer. On the field of prayer through the power of the precious blood Satan, self and the world meet their Waterloo. Prayer without faith is but husk; with faith it contains the seed corn of a million harvests. Proper prayer is a mighty engine of war, reaching the highest heaven and shaking the lowest hell. The prayer of faith is mightier than any dynamite; it has the almightiness of God linked to it. Prayer is a Jacob's ladder with God's Angels ascending and descending, taking up the petitions and bringing down the answers. Prayer may be as simple as a baby's cry, as eloquent as a tear, as secret as a heart-pang, as swift as the lightning, as mighty as the tornado, as sweet as May blossoms, as deep as inferno, as high as heaven, as strong as love, as divinely human as the Christ of God. Prayer is the only real prayer when inspired by Him and His Spirit.

He has mastered but little of prayer who knows little of the Spirit—groaning which cannot be uttered. He who has never added fasting to prayer has not fully learned to feast with God. He who cannot keep awake praying will be asleep when the answer comes. No matter how great our petitions, His promises are always "exceeding abundantly above all that we ask or think."

Children Need a Lot of Loving.

"Why don't you go up to bed with me," objected the nine-year-old boy, "you go up with Kenneth every night."

"But he is younger and goes to bed earlier," the mother explained, "you are a big boy now."

"That doesn't make any difference," urged the oldest boy, "I like to be tucked in just the same."

After that, the mother saw to it that the biggest boy got a bedtime hug and a few minute's quiet talk with her, and was more particular to show him affection.

From the little toddler to the overgrown, awkward school child, most children are hungry for affection. Our children know that we love them, but they like to hear us say so. They know we think more of them than any thing else in the world, but they want us to show it. Few children want a sentimental, gushing sort of love; but they need and appreciate constant, unobtrusive evidences of our affection.

Love can often cure an irritable temper, and soothe delicate nerves. One mother had this experience, and said, "When my little girl's face grew flushed and her voice rose high and sharp, I stopped my work, put my arm around her and talked in a low, tender tone about her games and dolls. I could feel the little form relax and see the tense, vivid face grow calm and happy as she felt my love flowing out to her."

"I like to visit her," laughed one friend to another as she entered the cheery home, "because some one is always loving someone else."

We are so busy and try so hard to be efficient and successful that sometimes we forget that

"Folks need a lot of loving every minute

The sympathy of others and their smile!

Till life's end from the moment they begin it.

Folks need a lot of loving all the while."

A rosy-cheeked, curly-haired little girl came dancing into the room where her mother was working and throwing her arms around her mother, said, "Oh, muvver, I love you so much I don't know what to do!"

The mother returned the caresses and smiled, "That is just the way I feel about you, too, dear. What happy times we shall always have together!"

The mother was laying a foundation for the confidences and trust of future years when she would wish to keep ever near her daughter's heart and guide her life.

Children grow up so quickly, plump little legs run away in long trousers, little pink feet fit happily into wedding slippers, and then we wish we had taken more time for just loving. As they grow older a reserve comes to children as their armor against the careless world, but this will gladly be laid aside when alone with the mother who has done a lot of loving.—L. L. Roberts.

The Old Hymns.

There's lots of music in 'em—the hymns of long ago,

And when some gray-haired brother sings the ones I used to know

I sorter want to take a hand—I think of days gone by—

"On Jordan's stormy banks I stand and cast a wistful eye!"

There's lots of music in 'em—those dear, sweet hymns of old,

With visions bright of lands of light and shining streets of gold;

And I hear 'em ringing—singing where Memory dreaming stands,

"From Greenland's icy mountains to India's coral strands!"

They seem to sing forever of holier, sweeter days,

When the lilies of the love of God bloomed white in all the ways;

And I want to hear their music from the old-time meetn's rise

Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days—we knew—

The words, the tunes of every one—the dear old hymn book through!

We didn't have no trumpets then, no organs built for show,

We only sang to praise the Lord "from whom all blessings flow."

An' so I love the good old hymns and when my time shall come—

Before the light has left me, and my singing lips are dumb—

If I can hear 'em sing them, I'll pass without a sigh

To "Canaan's fair and happy land, where my possessions lie.

—Frank L. Stanton.

It is wonderful to think how the greatest thing in all the world came out of conditions of dire poverty. Jesus was born of poor parents when they were journeying on foot. When Joseph died their lot was one of penury. When Jesus began to preach, it was the family circumstances that supplied the mate-

rials for His teaching. The woman searching for the lost farthing was His Own Mother, the children crying for bread His brothers and sisters. At the carpenter's bench He toiled that there might be bread, at least, for His Mother and for the children; and what hard toil it must have been, wielding the heavy, clumsy tools that shaped the rough plow and harrow! For there was no steel tempered to a razor's edge then. To split and plane the wood needed the whole force of arm and muscle. We used to think of Jesus as if He were effeminate—one Whose tenderness evoked the wonder of history. Today we think of Him as strong. It is not the ascetic but the athletic in Jesus that grips the heart today. But as He toiled standing among the chips, He was thinking out that great program of the Kingdom of God which has changed the face of the world. Out of that village workshop in Nazareth came the power that transformed humanity.—Dr. Norman Maclean.

The Presence.

O meanest, poorest and most black with sin

My house of clay!

Yet God comes in

And craves a dwelling there where He may stay.

And now with tears and prayers my whole concern

Is to make white

The place where burn

Those fires of love, mysterious, infinite.

O God, the Comforter! my nothingness

Is all my cry;

Make fair and bless

My house of dust for Heaven's high majesty.

—Dorothy F. Gurney.

Cheerfulness.

The cheerful man is preeminently a useful man.

The habit of cheerfulness enables one to transmute apparent misfortune into real blessings.

The cheerful man's thought sculpts his face into beauty and touches his manner with grace.

If we are cheerful and contented all nature smiles at us; the air is balmy, the sky is clearer, the flowers have a richer fragrance, the birds sing more sweetly and the whole world is more beautiful.

High-minded cheerfulness is found in great souls, self-poised and confident in their own heaven-aided powers.—Boston Transcript.

He is not far away:
Why do we sometimes seem to be alone,
And miss the hands outstretched to meet our own?

He is the same today,
As when of old He dwelt
In human form—with His Disciples—when

He knew the needs of all His fellow-men,
And all their sorrows felt.

Only our faith is dim,
So that our eyes are holden, and we go

All day, and until dusk, before we know
That we have walked with Him.

—E. H. Divall.

For the Young Folks

The First Hymn to Christ.

From the Greek of Clement of Alexandria.

Christ! of tender lambs the Leader,
Shelter of each nestling bird,
Of our young the Guide and Pleader,
Let our song to Thee be heard,
While sweet praises each voice raises
To the everlasting Word.

King of saints, the all-prevailing
Message of the Father's grace,
Lord of wisdom, grief-assailing,
Saviour of our mortal race,
Shepherd Jesus, guide and lead us
To Thy heavenly pasture place.

Fisher in the sea of mortals,
Whom Thy grace alone can save,
Luring us from death's dark portals,
Luring from the hostile wave;
With Thy life, so sweet and tender,
Save Thy saints, O Christ, we crave.

Lead, O King, to life eternal,
In the footsteps Thou hast trod,
In the heavenly way supernal,
Strength of those who worship God;
Fount of mercy, virtue's Author,
Lead us with Thy staff and rod.

For the lowly life of teaching,
Find Thou here Thy blest reward,
While the children, heavenward reaching,
Sing the praises of their Lord;
Children tender, their Defender,
Praising in divine accord!

The hymn here translated is claimed to be earlier than the time of Clement, in whose writings, it is recorded. Many modern hymns to Christ are richer in the graces of sacred melody; but there is much in this to interest the reader, as the earliest hymn of praise to the Divine Redeemer known to the Christian world. The translation is as nearly literal as the exigencies of English verse allow.—The Allianec.

How a Young Knight Won His Sword.

There was great excitement throughout the great court in front of the king's castle. The tanta-raa, tanta-raa of the herald's trumpet echoed through the hills, and the knights came scurrying up from all directions. They had worked and waited for this hour for a whole year, and now it had come! On a nail near the king's throne hung the prize sword, and the diamond in the hilt was so bright that it rivaled the sun.

What a strange looking band of knights they were! Some carried several swords strung to their horses and armor; some had lost an arm and some a leg. But all hurried eagerly forward at the call of their king. This was the day when the sword with the diamond in its hilt was to be put into the hands of the most worthy knight; the one who lived most nobly; the one whose actions were most approved by the king.

First Sir Terrible stepped before his king; he showed the swords he had won.

"Yes," said the king, "but you took these in the night time. The lord of the castle you attacked was ill and troubled; you took the swords in unfair battle. Such swords are no trophies."

And Sir Terrible hung his head and stood aside.

Next came Sir Merry, and he showed

the flags he had won.

"Yes," said the king, "but one was the flag that floated from the good ship Mercy; you were cruel when you took that flag," and his eyes filled with tears as he waved Sir Merry away.

Next came Sir Proud with a cloak flung over his shoulder.

"Yes," said the king, "but you took the cloak from one who needed it. It was the poor man's only treasure," and the king motioned this unworthy knight away.

And so he went through the lists; some had done brave deeds, but they were not done in the noble way the king desired. The deeds of others were not good and brave at all, but only shams.

By and by, the king came to the youngest knight of all, Sir Faithful. "And what trophy have you to show?" he asked.

"Nothing, O king, I have nothing to bring," and he hung his head.

"Nothing?" echoed the king.

"No, I did not get out of the sight of the castle wall when I heard the herald call. I knew not that the time was passing so fast."

"Ah, but I understand, my faithful one. Today the little child whom you watched through the fever is playing in the meadow. Today the old man whom you rescued in the highway is happy in his home. Today the mother to whom you gave your purse is well and caring for her children. And the windows of the little chapel on the hill which you were to polish are as bright as the diamond in the sword's hilt. You went there every week."

"But those things were only my duty, O king!"

"Ah, Sir Faithful, rightly you were named! Only your duty! Did you think I asked for more?" and he placed the sword with the diamond in the hilt into the hands that had won.—Florence Brown, in the King's Builders.

A Strange Musician.

Donald had the measles, and, although he was fast getting well, the doctor said that he must stay in his room for a few days more. His friends, wishing to give him a little amusement, had hunted up an old fish globe and put into it some minnows from a nearby pond. In the centre they had set pretty water plants, and the tiny fish seemed to feel at home as they swam in and out among them.

One evening at sunset as Donald lay propped up in bed watching the minnows he noticed that they seemed to be chasing each other round and round. They looked like silver shining in the last rays of the setting sun.

Then all at once Donald noticed something on the top of the water that he had not seen before. A small oval-shaped bug was skimming over the surface, using his strong hind legs like two little oars.

"What a funny bug!" said Donald. "It looks exactly like a little rowboat. I suppose it must have been on the water plants all the time, and I just didn't happen to see it before."

Donald watched the water bug for a long time. He thought it would never tire of rowing its funny little self about, but at last it stopped, climbed up the stem of one of the water plants and out on a leaf. For a while it sat there quietly, then it began to

scratch its tiny beaklike nose with its two forefeet.

Donald wanted to laugh at the funny bug whose nose seemed to itch, but he smothered his giggles in the pillow for fear of frightening the bug away.

And then the very queerest thing happened. Donald began to hear a strange sound, faint at first, then louder.

He was so astonished that his mouth dropped open. He looked at the little bug more closely, looked again and listened with straining ears.

Such a strange thing couldn't be, he thought. Yet it was. The funny little water bug was playing a funny little tune with its funny little paws on its funny little snout.

"Well!" gasped Donald.

"Splash!" went the little bug down into the water.

Then Donald burst into such hearty laughter that his father and mother came running to see what it was all about.

"Surely you were dreaming," they said when he had told the story.

"But there's the very bug," insisted Donald.

"It's called a water boatman," they said, "but as to the music—"

"They couldn't have given it a better name," said Donald. "Now please get me the big nature book, so I can find out whether he can play a tune on his nose."

And the big nature book proved to everybody's astonishment that the little boy had not been dreaming.

When he was quite well again Donald took his fish and the little water boatman that was such a strange musician back to their home pond, for he knew that they would be happier there than anywhere else.—Youth's Companion.

The Signboard.

Out in the country at almost every crossroads there is a tall post and at the top of the post a signboard, telling people where the road leads and how far it is to the nearest towns. Often strangers are driving through the country. All at once they come to a crossroads. They do not know which way to turn, and there is no one there to tell them. But they look up at the signboard and there it is. They follow the direction that is given and very soon they reach their destination.

But sometimes the signs are wrong. One day a man wanted to go to a town called Charlestown. He did not know the way so he stopped and looked at a signboard. It read "Charlestown seven miles," and pointed toward the South. So he started off in that direction. After he had gone a long way he began to feel that he must be on the wrong road. He stopped at a house to inquire and was told that Charlestown was miles and miles back the way he had come. So he turned around and went back. When he reached the place where the signboard was he looked at it again. Sure enough it pointed the way he had gone. He couldn't understand it so he asked a man whom he saw why the signboard pointed the wrong way.

"Why," he said, "you know a few weeks ago a storm blew a tree down across the road here, and as it fell it broke down that signboard. When the tree was removed, the workmen set up the signboard again, but they were careless and they put it up pointing the wrong way."

Every day there were travelers coming along that road and going astray, because that board pointed in the wrong direction. Long ago the Apostle Paul said, "Ye are living epistles,"

known and read of all men." This is what he meant. We are like signboards. People are looking to us for direction as to how they are going to live. If we live the right kind of life and point the right way, they will go that way, too. But if we point the wrong way, then they will go astray, like the man who traveled so many miles in the wrong direction.

In one of our western towns a few years ago a clock in a jeweler's window along the main street stopped for a half hour at fifteen minutes to nine. I couldn't tell you how much trouble that clock caused because it had gone wrong. Children were on the way to school. They looked at the clock and saw that it was fifteen minutes to nine. They thought they had time to play, and so were late to school. Men on their way to catch the eight-fifty-five train saw that clock and thought they had plenty of time and missed it. Professional men saw the clock and tarried to talk in the streets and were late for the first time in their lives. The whole town was upset that day because one clock had gone astray.

There was a little boy in school once. His teacher said, "John, if your father had twenty sheep and one were to jump over the fence, how many would be left in the field?" John answered, "None." "I am surprised, John," said the teacher, "that you do not know your arithmetic better." "I may not know much about arithmetic," replied John, "but I know something about sheep. If one sheep jumps over the fence, all the rest will follow."

Boys and girls are much like sheep. What one does the rest do. Others are looking to us, watching what we do. If we do well so will they. If we go wrong they will follow. Let us try to keep the signboard pointing in the right direction.—Rev. S. N. Hutchison, in Presbyterian Banner.

For the Southern Churchman.

The Germ.

Lucy Lyne.

I dwell not on the shadowed night—
And why should any boy?
I paint life's skies with colors bright,
I dwell but on its joy.

No fear have I for foes unseen.
My strength I long to test—
If for the instant overcome,
I rise, the tide to breast;

I float upon youth's buoyancy
And make for worlds ahead.
I fall, yet, leaping, seek my foe
Nor deign to be afraid.

I weep but one short moment, then
Such weakness I but scorn;
For every joy I sacrifice,
New hopes within are born.

What pleaseth not I can forget
And ever in its place
A fairer glory paint myself;
A happier path I trace.

And so it is no mean estate
Where dwells the normal boy;
Within his heart he grows the germ
That makes perpetual joy.

THE JAR OF CANDY.

A Story for the Young Folks From the Japanese.

Ubai San was a stingy old fellow, who lived in Bamboo village. He had no children, and although there were plenty of nieces and nephews among his relations, he was never known to make

one of them a present or give his kinsfolk anything. Oddly enough, this greedy uncle, who hadn't enough hair on his head to make a topknot, was very fond of candy, which he would buy and eat all alone by himself.

Once there was a grand wedding in Bamboo village, and everybody that was anybody, among the grown folks, was invited. His reverence, the shaven, headed priest, and the Mayor were there, and Ubai San was among the guests. The bride and groom went through "the three times three" ceremony of marriage, that is, sipped thrice the sake from the three tiny cups, placed one upon the other. Then "the butter-flies," or bridesmaids, served the company, but Ubai San did not take any refreshments and sat apart by himself. Seeing this, the polite host addressed the old man.

"You do not care to eat or drink with us, as the others are doing. It must be very dull for you to sit alone. What can I get for you? Will you take some candy?"

Ubai San bowed. "Yes, if you please."

Thereupon the host brought a finely decorated jar, with a rather narrow neck. It was nearly full of delicious sugar plums.

"Please help yourself," said he to his guest.

All the people at the party were delighted with their host, who showed himself so thoughtful. They at once joined in urging Ubai San to help himself to the candy.

The old man took the jar on his knees and put in his hand for the sweets. The mouth of the jar was small, but instead of picking out two or three pieces, he forced his whole hand inside and grasped a handful.

But when he tried to withdraw his fist he could not get it out. He pulled, twisted, worked his wrist sideways, backwards and forward, but it was of no use. He grew red in the face, but he could not get his hand out.

The guest sitting next to the old man saw there was something wrong. "What is the matter?" he asked.

"Oh, nothing, nothing, only my hand has got caught in this jar and I can't get it out."

"It is too bad," cried his neighbor. "Just let me take hold the jar. Then, if you pull hard, you will get free."

So they stood up. The old man pulled while the other, who was somewhat younger and stronger, tugged until the arm of Ubai San was almost jerked from his shoulder. By this time the rest of the company began to roar with laughter, for it looked like a wrestling match, or two warriors struggling together. They began to crack jokes about it.

"You need not laugh," cried the old man. "It's no fun to me. It hurts awfully, and hasn't started an inch."

At this they all stopped making fun and grew serious. One proposed sending for a doctor, another for the bone-setter, but it was not a case of sickness or broken limbs. Finally the guest spoke up and said:

"Don't make a fuss over the matter. Better save our friend's hand, even if we lose the jar. Don't you remember the story of Kwang, the Chinese statesman? One day when a boy, playing with some companions, he leaned with them over the rim of a large vessel in which some tame gold-fish were kept. When one of the children fell in and was in danger of being drowned, the other boys ran screaming away. But what did Kwang do but take up a large stone and dash it against the jar? Boy, fish and water all got out safely. The costly vessel was ruined, but his playmate's life was saved."

"A good story," they all cried.

"Please act as the Chinese boy did," said the host. "Our friend's hand is of more worth than the jar."

Gratefully the old man stretched out the jar and with a blow of a bamboo stick the guest shattered the jar. The snow-white candy went scattering all over the matting, but Ubai San's hand was free.

All jumped up to look at the old fellow's hand and see what was the matter. To their surprise, his fist was still closed. He had grabbed a big handful of candy and would not let it go, for fear he might lose a piece or two. His greediness caused him a sore wrist and lost his host the jar.—Reformed Church Messenger.

The Three Little Men.

Three little men started out on a day,
And together the wide world trod.
In Indian file they went marching along,
Three little soldiers, courageous and strong,
And as like as three peas in a pod.

Was some lad faint-hearted? Right swiftly was heard
The thud of their oncoming feet,
He had only to nod, and, with unflagging zeal,
Six stanch little shoulders were put to the wheel.
And a triumph was wrung from defeat.

A dear little girl found her lesson so hard
That she gave it quite up in a pet;
But she "right-about-faced," with a spark in her eye,
When these three sturdy fellows came hurrying by,
And offered the problem to get.

These same willing helpers are tramping today,
Let the weather be stormy or dry,
Three little soldiers, courageous and strong,
It needs but a nod, and they'll hurry along;
Three brave little men—Try! Try! Try!

—Pauline Camp.

A Boy's Aim.

Once a little boy looked at a sunset. It was more beautiful than anything else he had ever seen. He turned to his aunt and said, "Auntie, when I grow up to be a man I intend to be a painter and help God paint the sky." That boy wanted to do something great. Of course, he could never help God paint the sky. God did not need him for that, but there are lots of ways in which a boy or girl can help God make the world brighter. Can you think of any?

How Do Animals Sleep?

All animals sleep, but many of them in ways so curious that they seem to be awake. Ducks sleep on open water, and to keep from drifting ashore, paddle with one foot continually, thus traveling in a slow circle. Bats sleep head downward, with their heads turned backward and tucked under their wings. In addition to their eyelids, owls have a curtain which they draw sidewise over their eyes. Many animals of the cat kind sleep with wide open staring eyes. Elephants sleep standing up, their heads slowly swinging as if they were awake. It is these and other curious attitudes that give rise to the stories that some animals do not sleep.

The Invisible Tail.

Young Tommy was drawing. Said Dick with a laugh,
 "Now, what kind of a picture is that?"
 "I should think you would know," Tommy said. "Can't you see
 With your eyes that it's Tabby, the cat?"

"Old Tabby?" Dick answered. "But where is her tail?"
 It's a loss she would greatly regret."
 "My sakes!" Tommy said. "Can't you wait till I'm done
 The tail's in the ink bottle yet."
 —Youth's Companion.

There is one letter to his sister written from Massowah in 1878, in which General Gordon writes freely about mission work in North Africa.

"There is not the least doubt that there is an immense virgin field for an apostle in these countries among the black tribes. But where will you find an apostle? I will explain what I mean by that term: He must be a man who has died entirely to the world; who has no ties of any sort; who longs for death when it may please God to take him; who can bear the intense dullness of those countries, who seeks for few letters; and who can bear the thought

of dying deserted. Now, there are few, very few men, who can accept this post. But no half measures will do. . . . A man must give up every thing, un-

derstand every thing, to do anything for Christ here. No half nor three-quarter measures will do. And yet, what a field!"—James Stalker.

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Obituaries

Willcox: Entered into life eternal at her home in Petersburg, Va., on Thursday, May 17, DORA DODSON WILLCOX, widow of the late R. Bolling Willcox, Esq., of Flower de Hundred, and daughter of the late Daniel and Elizabeth Dodson. To her family and many friends she leaves a heritage of Christian faith, refined courtesy, dauntless courage and unselfish cheerfulness.

MRS. LIZZIE HAIRSTON JONES.

Her maiden name was Elizabeth Perkins Hairston, daughter of John Adams and Malinda Corn Hairston. Born in Henry County, Va., 11th November, 1834. died at the residence of her daughter, Mrs. J. T. Thomas, Grenada, Miss., 15th May, 1923. Moved from Henry County, Va., to Yalobusha County, Miss., in 1885. Married Robert Lewis Jones (formerly of Amelia County, Va.), in 1852. To them eleven children were born.

Truly hath a mother in Israel fallen asleep. A long life full of good deeds, marked with duties well performed, has ended; but the sweet influence of her Christian character will abide throughout the eons in the hearts of the many who knew and loved her. As a member of the Episcopal Church no one was truer to its tenets or more liberal in contributing both time and money to further its work.

In the discharge of the sacred duties of wife and mother she displayed the real beauty and loveliness of her character. Home was the center of attraction to her friends because of the graciousness of her hospitality. She was born and reared in ante-bellum days on a cotton plantation where affluence and refinement went hand in hand. Under such environment she acquired that charm of personality and sweetness of disposition which marks the Christian Southern woman. She was particularly attractive to young people on account of her gentle, sympathetic nature; they all realized they had a warm friend in her.

She knew the sands in life's hour glass were running low; she heard her Master's voice and was prepared to answer His summons. "Death is not a thing to be dreaded by the believer; it is a sleep. Tired, we lay our head on Jesus' bosom, and awake in heaven." So it is with her. ONE WHO KNEW AND THEREFORE LOVED HER.

PHIL B. SHEILD.

Memorial adopted by the Bar Association of Richmond, Va., as expressing in some measure the high esteem in which MR. PHIL B. SHEILD was held by his fellow-members of the Bar, and copies were ordered to be presented to the various courts of the city, a copy spread upon the minutes of the Association, and a copy sent to the family of Mr. Sheild.

Phil B. Sheild was born at "Concord," in Gloucester County, Va., on November 5, 1860. His father was Dr. William Henry Sheild, of Gloucester, and his mother was before her marriage Susan Ann Howard. He received his early education and training at home and in private schools in the county of his birth during the troublous times during the War Between the States and the period of Reconstruction. Showing an early inclination toward the legal profession, he read and studied law in the office and under the direction of Judge Andrew Leake, of Goochland County, and was admitted to the practice of his profession in the early eighties, in the city of Richmond, being associated in the practice for a time with the late James N. Dunlop.

He was prominently connected with some of the most important litigation in the city of his adoption, notably in the celebrated Traction Company franchise case, which he conducted with conspicuous zeal and success. But the natural bend of his mind and disposition was destined to lead him from the paths of advocacy into a distinguished position of a more judicial character, which will be referred to later.

On April 16, 1895, he married Miss Mary Walker Barney, of Richmond, and of this union two sons were born, Philip B. Sheild on July 20, 1896, and Cary Stewart Sheild on August 17, 1899. The younger son and the widow survive and are living in the city of Richmond, but the elder son preceded his father to the grave, dying in the fall of 1922 in Russia "on the famine front" while serving with conspicuous zeal and fidelity with the American Relief Association.

Mr. Sheild was by religious conviction an Episcopalian and a member of Holy Trinity Protestant Episcopal Church.

In the latter years of his life the greater portion of the time of this able and industrious lawyer was devoted to the important work of a Commissioner in

Chancery of the Richmond courts. It was in this work which called forth and developed his natural abilities, that as judge and jury in one, he established a reputation and made a lasting name and memory in the minds and hearts of the Richmond Bar. He was most admirably fitted in ability and in patience for those exacting duties imposed upon Commissioners in Chancery, and was soon established in the respect and confidence of the courts, by whom his holdings were seldom reversed.

Of the many shining traits of his character one stands out so pre-eminently that no account of his life could be given without mentioning it. This was his courage. Courage with Phil B. Sheild was not alone intrepidity and absence of fear. He was courageous, too, in that higher sense which implies the ability to see the right and to do it, not only without regard for consequences, but without apprehending perceiving them. In his judicial rulings, and they were of necessity numerous and important, he had to a most marked degree the faculty of overcoming all influences of conflicting personalities. Litigants and lawyers were to him all alike—the high, the low, the rich and the poor, were before him upon precisely the same level plane, and there was no shadow of bias or preconception in that impartial and even-handed forum either upon the one side or the other. His deep and generous heart gave him a wide sympathy for all men; and to this was added the splendid grace of simplicity, genuineness of character, and the commanding dignity of naturalness. The feelings of the Bar toward him are a combination of the highest respect with the warmest affection.

He last of all men would desire another trait to be mentioned, and it will be but passingly touched on. In Phil B. Sheild was generosity almost to a fault. None knows fully, and none will ever know, the extent of his generosity. No man in distress left him empty-handed and no friend ever sought him in vain.

On December 8, 1922, Phil B. Sheild died at his residence, No. 1139 West Avenue.

A loyal friend, an able lawyer, and impartial judge, "unbounded courage and compassion joined, tempering each other, proclaim him great."

RESOLUTIONS.

At a meeting of the vestry of the Church of the Holy Trinity held Tuesday evening, May 8, 1923, announcement having been made of the entering into rest on that day of DR. MCGUIRE NEWTON, a faithful member of the vestry, a devoted communicant of the church, a beloved physician, a friend of little children and a wise and valuable citizen, the following committee was asked to prepare a paper expressive of the feelings of the vestry and congregation.

- Resolved:
1. That in the entering into a higher and larger sphere of usefulness of Dr. Newton, this vestry will greatly miss his wise counsel and fellowship here.
2. That the church is deprived of a devout and faithful follower of Christ, whose life was one of service to humanity in God's name.
3. That the community has lost an eminent physician, the child specialist, and that many homes and children are in grief because of the loss.
4. That in Dr. Newton the city and State have had a loyal and most valuable citizen.
5. That while we deeply sympathize with the family in our common loss, yet we rejoice with them for the unselfishly useful and splendid life of Dr. Newton, and in the assurances of a blessed immortality.
6. That the vestry will attend the funeral in a body.
7. That these resolutions be spread on the minutes of the vestry, a copy sent to the family, and copies published in the Southern Churchman and the Richmond Times-Dispatch.

J. J. GRAVATT, Rector,
ST. GEORGE T. GRINNAN,
RANDOLPH WATKINS,
J. JORDAN LEAKE,
Committee.

Richmond, Va.

Personal Notes

The address of Archdeacon Steel is changed from B. Y. Tercera altos, Vedado, Havana, Cuba, to Calle 12, No. 90, altos, Vedado, Havana, Cuba.

The Rev. A. B. Hunter, D. D., now in charge of St. James' Church, Florence, Italy, expects to return to America in September. Mail will always reach

him through St. Augustine's School, Raleigh, N. C. During July and August he can be addressed care of the American Express Company, 11 Rue Scribe, Paris, France.

The Rev. Dr. G. La P. Smith, rector of St. George's Church, West Philadelphia, for the past sixteen years, has

resigned because of ill health. His resignation becomes effective September 1, or earlier if his congregation can find a new rector. Dr. Smith went to New York last week, where he will rest for a short time. He expects to engage in missionary work later.

The Rev. Charles E. McAllister, rec-

tor of St. John's Church, Hampton, Va., "the oldest continuous parish in the American Church" has been granted leave of absence by the vestry of the parish to teach at the Summer School of the Diocese of Southwestern Virginia at Lynchburg, at the Peninsula Summer School at Rehoboth Beach, Delaware, and at the Virginia School of Religious Education at Charlottesville. Mr. McAllister has also been engaged to give two courses in Teacher-Training for the Diocese of Washington in the Fall.

The Rev. Robert L. Lewis, of Troy Pa., has become rector of Zion parish, Prince George's Co., Md.

Dean H. L. Johnson, of Trinity Cathedral, Phoenix, Ariz., will officiate during July in St. Stephen's Church, Lynn, Mass., of which he was formerly associate rector.

Archdeacon Ziegler, of New Mexico, was the preacher at St. John's Church, Georgetown, D. C., on Trinity Sunday, at the morning service. His close association with Bishop Howden and his work, made his visit to St. John's people of unusual interest, because of their devotion to Bishop Howden, who for many years was their rector.

ORDINATIONS.

Acting under the request of the Standing Committee of the Diocese of Michigan, the Rt. Rev. William A. Leonard, D. D., Bishop of Ohio, ordained to the Priesthood, in St. John's Church, Detroit, on the tenth of May, Rev. Frederic Magee Adams. Preacher, Rev. W. R. Woodroffe; presenter, Rev. O. D. Smith. Assisting these in the laying on of hands, Rev. Benham Ewing, Rev. E. W. Daniels, and Rev. Harry E. Robinson.

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